

THE
MONTHLY MISCELLANY.

VOL. V.

DECEMBER, 1841.

No. 6.

THE NEW ENGLAND THANKSGIVING.

IN the old days of Israel and Judah it was an ordinance of the Lord that, after the fruits of the year were gathered in, there should be a great office of thanksgiving to the God of the harvest. The people went up from the very borders of the land, to meet together in the chief city of their solemnities. They sat under tents, which they wove of palm and willow and myrtle boughs. They offered in the holy place the most beautiful specimens of the latest growths of their fields, in acknowledgment of the bounty that had bestowed all the rest. In later times, at least, they drew water from the fountain of Siloam, and, mixing it with wine, poured out a libation to Him "who rideth in his excellency on the sky," filling the clouds with rain and the grape with its generous juice. They brought small branches of their most precious trees before the altar, and waved them towards the four corners of the earth; as if saluting all its tribes and nations, and beckoning them to join in the high praise of the Lord, whose the whole is, and the fulness thereof.

This was the feast of tabernacles. This was the original of the New England Thanksgiving. It is true, there are some differences between that ancient observance and the modern one. But, though more than three thousand years divide the men of that age from

our own, those differences are almost lost in the general community of purpose and affection. Eight days were given up among the Hebrews to a rejoicing, that we fulfil more conveniently in one. They left their private homes, to go to one general gathering-place ; while our celebration is essentially domestic, bringing together the families that life's various circumstances divide. Instead of meeting under the thin screen of an arbour, we are driven by a severer climate to our houses and firesides. But in its object and essential character that Mosaic institution was precisely the same with ours ; and, as has been said, furnished its pattern.

And it is worth remarking, that this "feast of ingathering," to be kept "in the end of the year," should have passed at a single step from the appointments of Moses into our own legislation ;—from the beginning of civilized life, or at least of its written records, to the history of our own country, and even our own State ;—from beyond the Mediterranean Sea at once to a New World, across an ocean, which for centuries after Jerusalem was ploughed up was supposed to have nothing beyond it. We may say that this was done at a single step ; for that seems to be literally the fact. We can find no where among the classical nations of antiquity any thing, that bears but moderate resemblance to the annual harvest-commemoration among the Chosen People. They celebrated indeed the most remarkable astronomical periods. In spring and autumn, it was the points of time when the days and nights were of equal length ; in summer and winter, it was the points at which the sun appeared to stand still. But these were rather observances of nature than the adoration of nature's Lord. If we look next at the religious usages of modern Europe, we see many that are strange. There are thanksgivings at the accession of a king, or the birth of a king's son ; but none statedly to Him who sets his crown of goodness upon the year. There are thanksgivings for victories, that have sent bloody rain upon the fields and scorching heat, and have trampled down the labour and hope of the husbandman under the hoofs of battle ; but no where is the grateful custom that we are seeking for. We must come at once to the New England coast for it. Like the course of that river, which was fabled to lose itself in Italy, and flow beneath the channels of the deep till it sprang up afresh on the Sicilian shores, it passes

under the stream of time from the patriarchs of sacred story to our pilgrim fathers; from the Holy Land to the colony of Massachusetts Bay.

While the day is connected with the remembrance of our ancestors, and in the minds of most of us with thoughts of kindred and friends, of domestic endearments and divine benefactions, it associates itself also with events of leading interest in the story of modern times.

There does not appear to have been any stated annual Thanksgiving observed in the country for many years after its settlement; but it was common from the earliest times to set apart special seasons for the public acknowledgment of mercies that seemed of a special kind. The custom of a yearly harvest-festival evidently established itself by degrees; nor can we discover those degrees with any great distinctness, owing to the loss of some of the records that might be expected to inform us on this point, and the confusion and imperfectness of others. It is perhaps impossible to assign the period, when it began to be uniformly practised. It is easy to see, however, and may be pleasant to trace, as well as we are able, the usage of our forefathers in this regard. We shall perceive at once, how much there was in their way of thinking to draw them towards a periodical celebration of the Divine goodness in the fruits and events of the year, and how near they were to it even in the destitute beginnings of the empire that they were raising up in the wilderness.

The first account to be found of a Thanksgiving carries us back to the early part of the summer* of 1632. It is mentioned both in the records of the Court and the private journal of the Governor; and was appointed "in all the plantations, for the good success of the King of Sweden and Protestants in Germany, against the Emperor, and for the safe arrival of all the ships." Only three months afterwards,† the town of Boston observed within its own limits another day of praise for more good news of the same kind. This seems memorable,—that the first public days of rejoicing in this land should have been on occasion of the victories

* June 13.

† Winthrop. I. 90.

of religious freedom in a remote quarter of the globe; that the people on this side of the waste sea, and, as they expressively called it, in "a wilderness of wants," should have united in the very first instances to give thanks—not for any deliverances of their own—not for any new mercies to the friends they had left behind in their distant and plentiful homes,—but for a great cause, in which no temporal interests of theirs was involved, that was fighting out at a distance even from their paternal homes,—for a cause, and not for any single nation. As for themselves,—they might famish, or they might fall by the hatchet, in these wild solitudes. Or far worse than that, as they would have deemed it, there might be none left of the same spirit with themselves, to succeed them into their daring banishment, and to tread reverently over their martyred dust. But they thought not so much for the rich houses that they had been used to, and where many dear inmates still dwelt, or for the poor "cottages" that they had come so far to build, as for those, who in a little circle of the "Pallatinate" were waging battle for mankind. It is memorable, too, that they should have associated together in their gratitude the achievements of Gustavus Adolphus, that shook Europe and concerned deeply the world, with the arrival of a few ships from that queen of the isles, whom they all but worshipped while they forsook her, leaving her jewelled beauty for bare rocks and uncleared woods. There is a sublimity in these plain facts. As one reflects on them, he can scarcely avoid being carried away with the conviction, that these men felt as if the empire they were founding was not appointed for any local or temporary advancement, but for the sake of wide principles and the world's good. He will be filled with admiration that their simple jubilee should turn out to have so much reason with it; that the safe entrance of two or three vessels into Boston harbour might well be considered of like importance with that great struggle in Christendom, and worthy of being inserted in the same proclamation of thanks.

In the summer of the following year, and almost on the same day as in the preceding, there was a Thanksgiving, for causes not very clearly assigned. Again in the autumn of 1633 was another, which seemed to make the first approach to our present observance. It was "ordered to be kept through the several congrega-

tions, in regard of the many extraordinary mercies, which the Lord hath been pleased to vouchsafe of late to this plantation; with a plentiful harvest, and ships safely arrived with persons of special use and quality." These "persons of use" were men of standing, character, and intellectual ability. They were especially wanted at that time, and their coming was a greater blessing than the increase of the fields and orchards.

We may now pass over a space of twenty years; not as if they were without instances of a similar observance, but because those instances present nothing remarkable. At the date of August, 1654, there is found in the archives of the Commonwealth a proclamation of so singular a bearing, that it may be worth while to repeat it at length: "Whereas, the Lord our gracious God hath lately bestowed several public mercies upon our dear native country in answer to his people's prayers, and therein ourselves have had a deepe share, y^e sense whereof, we doubt not, lyes upon the harts of all that fear and love God, ingaging them to a thankful and public acknowledgment thereof, to the glory of his name who is the fountayne of all good:—y^e particulars whereof are;—1st. Y^e happy union and peace made between England and y^e United Provinces, after so sharp a war, therein binding your peace also. 2d. The hopeful establishment of Government in our native country, in y^e way and in those hands, wherefrom we have great cause to expect, through the strength of our God, that the Lord's kingdom and people will be cherished, y^e people's liberty preserved, and y^e peace of y^e nation settled.* 3dly. The Lord's crowning this year with his goodness in y^e blessing of the earth, although the spring was more dry than ordinary, and some threats of great rains this harvest. 4thly. That the Lord, in answer to our prayers, hath prevented a threatening war, and lengthened out our years. It is therefore thought expedient by this Court to set apart y^e 28th

* The "hopeful establishment of government" here spoken of was the Protectorate of Oliver Cromwell;—a man, whose administration was one of the most illustrious that England ever saw, but whose misfortune it has been to be chiefly described by his enemies, by a party that never triumphed over him as long as he was alive. His memory is likely to have better justice done it in the coming times than it has received in the past.

of y^e 7th month next" (September) "as a day of public praise and thankful acknowledgment for these mercies, &c."

The next call that we have account of occurs two years afterward, in the month of November, for peace and plenty and religious privileges. And three years from that, the 8th day of December was appointed as a day of "thanksgiving for deliverance from heresies, for making up the breach that the enemy had made at Hartford, for fruitful seasons, and that the lives and health and prosperity of his poor people in these ends of the earth are yet precious in his eyes, and for the care and protection shown from the beginning of the year to the end thereof." That the present usage, however, did not yet fully obtain, would seem to appear, from the fact, that in 1661 the General Court appointed the 10th of July as a day of public thanksgiving "for the favours of so many years, for a gracious answer from our sovereign lord the king, for preservation from contagious diseases, for the present spring &c." Still, it is equally manifest that from about this time there was a strong tendency to fix in an order like the present one. Late in the autumn of the following year there was a return of general thanks, "that the Lord had spared such a part of the fruits of the earth, after an extreme drought." On the 11th of October, 1665, the General Court passed an order, that "Whereas it hath pleased God to mix our cup with mercies as well as chastisements, and in particular in giving seasonable raigne this last summer, when the fruits of the earth were likely to perish,—also for diverting a squadron of Dutch ships, that threatened to invade our coasts,—together with the continuance of peace and liberty, we appoint the 8th of November to be kept in solemn thanksgiving." The next year, on precisely the same day, a like proclamation was repeated, to take effect after precisely the same interval. And the year after that, it was issued again, though followed by a fast, in a few weeks, on account of local troubles.

Thenceforth we find a succession of appointments, with occasional intervals perhaps, but always at the same season. Many are the allusions to the unfriendliness of the climate and the hazard of the crops; to "droughts, blastings, and mildews." But the people were more affected with the sense of their deliverances and blessings, than of their deprivations. They were ready to express their

gratitude that there had been granted "a better season than might have been expected," and that there was "spared a portion of the fruits of the earth." Their fasts, it must be granted, were more numerous than their thanksgivings; but we have no reason to think that they were kept with any deeper sincerity or more fervent feeling.

We may assume, then, confidently the conclusion, that for upwards of a century and a half the celebration that we at present observe has been an established practice in the land. It has been kept up through the darkest periods of peril and distress, as if to show that there was always something to give thanks for; and it was never omitted, however frequent and however near to it might have been other demonstrations of general praise and rejoicing. In the summer of 1710 there came up a message from the representatives, say the records of the Court, "that a day of public thanksgiving might be speedily appointed for the obtaining of rain after an extreme drought;* as also for the arrival of her Majesty's forces from Great Britain." A proclamation was drawn up accordingly; but this did not prevent, or even retard, the usual ceremony after the harvest was ended. Several other instances occurred of a like kind, proving how firmly the occasion was settled in the affections of the people. Of these we may cite at length an example, that deserves attention for the jubilant tone in which the announcement is made. When the news came of the fall of Quebec, in October, 1759, "it was advised that the General Court now sitting do on Tuesday next meet together, to unite in public thanksgiving for divine goodness; that they assemble in the Old South church for the purpose; and that y^e Rev. Dr. Sewall be desired to offer up the public prayers and thanks to Almighty God, and that y^e Rev. Mr. Cooper, chaplain to his Excellency and the two houses, be desired to preach a sermon on the occasion; and that the Court dine together at Faneuil Hall after the service is over, and meet in the Council Chamber in the evening to drink the King's health. And further advised, that next Thursday come sen^tnight be appointed as a day of thanksgiving on y^e occasion." All this excite-

* "Severe" and "scorching droughts" are all along the evils which are most deplored.

ment did not interfere with the regular going on of the harvest-festival. Again in October, 1760, for the reduction of Canada, and in October again, 1762, for the conquest of "Martinico, and the Havanna," there was a general religious rejoicing; but in each instance the political service was kept separate from the purely religious one, which followed on in its proper place, though but at a few weeks' distance. This deserves not merely to be mentioned in passing, but to be reflected on. The people seemed to attach more importance to the stated observance that their fathers had rejoiced in, and the steady blessings that it commemorated, than to any temporary occasion of success. And in this they were right. They judged with an almost prophetic forecast. Events have strikingly proved it so; and although they had not, there is always something divine in preferring what is constant to what floats upon chance and change. Havana has gone back to the Spaniards, and Martinique—after more than one conquest—to the French; and of how much consequence is it to us now, whether the hand of England or of France supports its show of authority on the banks of the St. Lawrence? Was it not of far greater moment, that the men of these rising States were kept from being starved? Was not the action of the steady sun upon the all-producing earth a greater blessing than the flaunting of a triumphal flag, whether it were planted on one island or another,—whether it were gilt with the biazonry of St. Louis or St. Jago or St. George? Yes, it was so. The certainties of the divine goodness are nobler and better than the fickle influences of human passion.

The time soon came, when those thank-offerings were no longer rendered for foreign triumphs, but for our own successes and independence. These were greater things. But even these we should not confound with the splendid victories of the sun and of Providence. Nor should we postpone for them, or put below them, a single heart-felt acknowledgment of that universal and multiform bounty, which blesses every tribe of the earth; beaming in the light, and dropping in the rain, and springing from the grateful ground. Not that there are not greater things than material nature. Not that the political interests of a community are not more precious than shocks of corn. But nothing should be allowed to interfere with our peculiar tribute of thanks for that goodness in the year,

which visits all lands and races and generations, dispensing "food and gladness."

This is growing more and more recognized over the face of this great country. The example of Massachusetts has not only communicated itself to the other commonwealths of New England, but is spreading to the South and to the States of the far West; till it seems no unreasonable anticipation, that all parts of the Union will catch its influence, and be found offering up their thanksgivings together. No celebration is more worthy to be perpetuated. No one is more suited to unite the hearts of men in the sense of a common dependence and of that munificent fulness, out of which all partake.

N. L. F.

MORAL DISCRIMINATION.

THE occasions of sin are so multiplied, the temptations to evil assail us in so many forms and so perpetually, the examples of failure and moral ruin are so many and so alarming, that every reasonable man must see that he is called to employ whatever means of resistance he may possess against the enemies of his peace. Evil influences are not afar off,—things towards which we may feel or manifest indifference. They arise from the relations and duties of life; from cares, trials, and temptations of daily recurrence; from the wrong tempers, feelings and dispositions, which we indulge; from without, therefore, and from within; from the world, and from our deceitful hearts; from intercourse with our fellow-men, and from the turbulent and stormy passions of our own souls. In such circumstances what we need is not merely deliverance from the evil, that may at any time impend; but chiefly those correct principles of action and habits of established virtue, which can in no other way be formed than by actual discipline and resistance. Virtue, that will stand in the evil day and conduce to our spiritual dignity and exaltation, must be the result of our own efforts, aided by that Divine influence which is granted to every sincere endeavour. It must result from the conflict of the inner

with the outer man—of the spirit with the flesh,—of the temptations of life with the diligent exercise of our higher faculties.

Amidst the disorders of the moral world, God has not left man without the means of virtuous activity; has not exposed him defenceless to the fury of tempestuous passion; has not permitted him to be swept helplessly down the torrent of fate. He has not placed man in a scene abounding with evil influences without the means of resistance; neither if man should yield, is he without the means of reformation. Among which, independently of the sacred Scriptures, the first place must be allowed to the power of moral discrimination,—of distinguishing between right and wrong, good and evil,—and of following one and avoiding the other. This constitutes man a free being,—the judge of his conduct, and responsible for its results. He cannot willingly submit to the dominion of evil, nor become the victim of temptation, until he has done violence to his nature, blunted the sensibility of his conscience, paralyzed his moral energies, and perverted his original faculty of discerning good from evil. This can be effected only through habitual wrong-doing. It will not come at a moment's bidding. While the power of moral discrimination is preserved in its integrity, man cannot willfully and extensively sin; for an approval of right is intimately associated with its perception; there is a condemnation, where there is a perception of wrong. It results from the nature of our moral constitution, that we approve virtue and condemn sin; and time and habitual indulgence of evil propensities can alone destroy or pervert this natural endowment, which renders us capable of self-government and virtuous conduct.

By this perception of right and wrong, God has enabled man to shield himself from the influences of evil, or to resist them. Man is not left unfriended in the midst of moral dangers. His moral destiny is placed in his own hands, and he is furnished with means and inducements to work out his well-being in the way of well-doing. And does any man sin without the consciousness of guilt? Does not condemnation accompany and follow the crime? Is there no secret judge to note and bear witness against him? God protects human virtue by writing the law of duty on man's heart, and making it impossible to violate that law without punishment. He may disregard the laws of society and condemn public opinion; but

the voice of the Divine law from within speaks in a tone of rebuke, which he cannot misunderstand. We sometimes say, God is then speaking. Is not this expression true and deeply significant?

Here is the safe-guard of virtue. The moral sensibility—the natural discernment between good and evil furnishes, in fact, the basis of the Divine government over men. Without this originally implanted in the soul, man could not be amenable to a supreme tribunal. From this restraint upon vice and excitements to virtue derive their efficacy.

How important for us to cherish this natural susceptibility! Each yielding to temptation weakens its influence. As men concerned for our spiritual interests, we should remember that our danger is imminent, when sin ceases to afflict us. If by precept or example we can countenance any vice—profaneness, intemperance or dishonesty—and can do this without compunction, we have broken down, so far as we were able, the barrier against sin which God has set up in the soul; we have gone far towards extinguishing the hope of reformation. It is not a true peace, though conscience enjoy a temporary respite. Happy, that it is not! For the agitation and remorse produced by sin are among the divinely appointed means of leading the offender back to the paths of obedience. The consequences of sin betoken the benevolence of God. They are not arbitrary appointments; but spring from the character and habits of the wrong-doer. It shall be well with the righteous, and ill with the wicked. These decisions are founded in the constitution of our moral nature; and are to be reckoned among the preventives against the influence of sin. We are furnished with means of resistance, surrounded with a wall of defence. God is on our right hand and on our left; encouraging us in our struggles with sinful habits, and furthering every attempt to master our wrong propensities. In every conflict, in every temptation, is a way of escape, if we are faithful to duty.

Possessions vanish, and opinions change,
And passions hold a fluctuating seat;
But by the storms of circumstance unshaken,
And subject neither to eclipse nor wave,
Duty exists.

J. M. M.

THOUGHTS AND SKETCHES OF COUNTRY
LIFE.

NO. I. GENERAL REMARKS.

THE following slight thoughts and sketches were composed mostly in the country, by one who was born there. Though in the form of a series, they aim at nothing like completeness. I wish incidentally to paint some of the peculiarities of country life, and some of the influences acting upon it, together with some of the changes that are now taking place. But it is more my way to moralize than to describe, and therefore it may sometimes be, that when I have chosen some rural object for my text, the whole sermon may be taken up with reflections which belong as much to one place as to another. If my essays shall seem wanting in sprightliness, I can only say that they are in harmony with my feelings, and that I never love my native hills so well as when seen in the gathering twilight of evening or through the softening haze of an October day. I hope that I am not yet insensible to the general outburst of gladness that welcomes the rising sun in June, when all the birds break out as it were into the very giddiness and delirium of joy, and their songs, as if endowed with a species of omnipresence, pour themselves out with the unrestrained luxuriance of intoxicated pleasure. But much as I enjoy these, I love better the sunset, and the stars that come forth one by one to watch over a sleeping world. The ripening fruit, the yellow grain, and the still skies that hang over them, perhaps accord better with a mind that has gone through with much, and is already entering upon the autumnal scene of life.

Changes I find everywhere, but at no time do I feel them so much as in my occasional visits to what was once my home. The little wagon that formerly came with its weekly mail has given place to crowded coaches that go every day up and down. Large factories have pushed aside the simple mill that first intruded upon the solitude of the woods, and interrupted the free course of the mountain trout. The character of the people too seems changed. The mercantile spirit has found its way into all the relations of life. The fatted calf or lamb when killed is not distributed through

the neighbourhood, in full confidence that in due time the kindness will be returned, but is sent round in a butcher's cart and weighed out at so many cents and half cents a pound. They who have maple trees do not at sugaring time expect their friends and neighbours to rejoice with them, while they who have cherries and plums make them an occasion for meeting once more in their season ; but both the sugar and the fruit lose more than half their sweetness from being purchased at the stores. The farmer who would once freely welcome the stranger, and think the evening's conversation more than a recompense for food and lodging, will now point out the way to the next public house. And the merry meetings,—the huskings, apple-parings and raisings—where men forgot the pain of labour in the feeling of good-fellowship that brought them together, belong now only to the past.

But I am not one of those who believe that all sterling virtue or unbought kindness is dying out, because particular forms of hospitality and good feeling are passing away with the circumstances that kept them up. A few men, new settlers in the wilderness, surrounded by dangers and shut out from the rest of the world, cannot but be bound together more strongly than those who live safely in large communities. Yet there may not be more real kindness among them ; and in many respects, with all my predilection for old things, I cannot help seeing great improvements not only in outward comforts but in traits of character. If there are fewer of the rude, uncultivated virtues, so also of the rude, uncultivated vices. There is a more refined intelligence, and a more refined appreciation of what is due to man as a spiritual being. Our sympathies, if less strong in our immediate neighbourhood, are more extended, and embrace whole classes of persons that were formerly shut out. Drunkenness is no longer a matter of sport as it formerly was even with good men, and the insane are no longer viewed as outcasts from the human family. The awful features of religion have been softened down, and its ministers are more the cheerful companions and instructors of men. Death is viewed with different eyes ; the grave-yard is not so fearful a place ; and the whole race of superstitious terrors that veiled everything spiritual in gloom have disappeared. If there be more open infidelity, there is more also of a cheerful religious hope.

NO. II. EMIGRATION.

In other parts of the world the inhabitants of the country are the most fixed, while with us they are the most fluctuating, part of the population. Every few years comes a tide of emigration which seems as if it would leave nothing but the hills behind. Old men of fifty, sixty, and seventy leave the farms where they were born, and boys of seventeen go off with the vague hope of bettering their condition. When once the impulse comes, it is like a fit of insanity. It is vain to reason with it. You may as well stop the birds when their time for migrating is come, and often our human wanderers know as little as the young birds what is before them or what they really want, and are led on as much by a vague, unintelligent instinct.

I remember a boy of eighteen. We had been almost inseparable from our childhood; attending the same school, driving our cows from neighbouring pastures, building our little mills on the same puny stream, running half lost and half in awe through the same woods, gathering apples from the same trees, and eating them under the same rude shelter, which we had built together. We sometimes quarrelled, but could not live a whole day apart; and what a dreamy, happy life was ours, when, fatigued with chasing the large flying grasshoppers, we lay down upon the hill-side, and looking up watched the hawk, as with wings almost transparent in the sun he sailed round and round, higher and higher, till we could hardly discern a single speck in the sky. We began to read history at the same time; and it was with the same childish wonder, that we talked together of men that lived so many centuries ago—of Cyrus and Socrates, Epaminondas and Agesilaus. At sixteen we separated. I heard from him sometimes. But his views of life were dark, and he began already to look back with a keen regret to the departed joys of childhood. Such was the whole strain of his letters. We met. He had become uneasy and unsettled. His father proposed that he should go to school. But this he refused, though a few months before it had been the great object of his ambition. He must go away, he knew not where nor why. I saw him the evening before he went. The present was all dark. But he was looking forward to some unknown future, which should serve as a counterpart to the golden dreams that he had left behind. He was sure of success, and thought little of the hardships through

which he must pass before the dark part of life's mystery could be solved and its hopes begin to be realized. He wandered off, enduring sometimes the hardest labour and for a small compensation. After remaining for sometime in the western part of New York, he engaged as a boat-man on the Ohio, and with severe toil and poor fare went down that almost interminable extent of water—the Alleghany, Ohio and Mississippi—to New Orleans. There he was taken sick where no one knew him, and on his passage home he died, his last words expressing the wish that he only might have a drink of water from his father's well.

So do many wander away from their father's house with no object but the vague hope that somewhere and somehow they may realize their early dreams; but instead they find only hardship, heart-sickening weariness, disease and death. How true and touching a picture of those who go from their Father's house into the far country of sensual hopes and desires; and there spend all they have in that which is not their life, till their immortal nature, famished amid earthly abundance, comes to itself, and would fain return once more to Him who is ready to meet them while yet a great way off!

These emigrations, which more than death change the population of our country towns, make life indeed seem like an uncertain pilgrimage. Nothing is fixed. Few farms remain with the same family through a single generation. The most enterprising and the most worthless usually go away early in life. The boys that leave the country now unknown and uncared for, are they who thirty years hence, both as business and professional men, will hold the highest places in the land. There are few of the towns in this vicinity, which if they could call back all their children, would not have a society distinguished for wealth, intelligence and moral worth. It is not however they who start with the greatest promise that succeed the best. I have lived long enough to see many generations of these premature men pass entirely away. They begin full of show; are admired and envied; but in a few years others, who began unnoticed with strict habits of industry, economy and justice, and of whom we heard nothing for years after they left us rise into affluence and distinction, and prove the real benefactors of their race. From small beginnings they go on to a large increase, while others from large beginnings through extravagance and idleness sink back into poverty alike of mind and estate. •

THE PATERNAL GOVERNMENT OF GOD.

THE government of God is universal and everlasting; consistent also, and unchangeable in its character. These attributes are ascribed to it by all Christians. Different representations however are given of the Divine government, from which are drawn various, if not opposite results. Of these two may be selected, either of which must exclude the other. One depicts God as a Sovereign, who has framed an inflexible system of duties and penalties for his creatures, to which is given the abstract name of *law*. This system, it is supposed, is scrupulously maintained and rigidly enforced. The preservation of its integrity is the great aim of Divine power and wisdom. All things are made to bend to its requisitions. It is virtually the ruler of the universe. The Deity himself is so controlled by this his own work, that he cannot suspend or relax any of its functions, and it may be said with equal truth to reign over Him and over his creatures. This system requires perfect obedience, or full compensation. Not only must the authority of the law be sustained at whatever cost, but the least infraction must be pursued with relentless punishment, or some extraneous consideration be introduced that shall satisfy its demands. Pardon can be neither spontaneous nor gratuitous, but God appears in the light, first of a lawgiver who imposes an obedience beyond the ability of them for whom he legislates, then as a judge who interprets the law in every instance by the letter, and finally as an executive guardian of this same law who permits no transgression to pass without involving the criminal in the full measure of suffering which is its penalty, unless some means can be devised to preserve the majesty of the broken law inviolate while the transgressor escapes the doom which he has incurred.

The other representation shows us a Father at the head of the universe. The Divine government is described as paternal in its principles and in its operation. All intelligent creatures are called and bound to obedience, but obedience is required of them for their own sakes. The law was made for them, not they for the

law. Their repentance is therefore accepted in place of strict conformity. They are freely "justified," or regarded and treated as righteous, on their return to the sense and practice of their duty. In the exercise of mercy God looks at the individual, and where he perceives a disposition that renders the sinner a proper subject of forgiveness, it is invariably extended. He gives pardon liberally and upbraids not. By the former statement God and the sinner appear in the attitude of mutual hostility: by this they fill the relations of a perverse child and a tender Parent. The Divine Being never ceases to regard with affectionate solicitude the creatures whom he has made; and when they prove themselves unworthy and unmindful of his love, he follows them with kindness, that he may draw them into reconciliation and establish in them a filial piety that shall respond to the paternal sentiment in his own mind.

It may seem needless to ask which of these two representations is more in accordance with the language of the Christian Scriptures. Yet the former has been regarded by many who have made the Bible their study as that which alone they could believe and teach. If we did not know the force of education and habit, we might wonder at this fact. Christianity is very distinct in ascribing its own rich blessings to the free goodness of God,—his "grace," as it is most often styled. Redemption, salvation, justification are the fruit of Divine love. Nothing could be plainer than this doctrine to one who should read the New Testament without any previous acquaintance either with what are, or with what are believed to be, its contents. The love of God is not there said to be awakened by human virtue. It resides in his nature, belongs to his being, is continually embracing and pervading the universe and connects itself with every living thing. The Deity cannot hate; the sinner, however vile, cannot be an object of his hatred. Such a supposition militates with all our ideas of the Infinite Spirit. Neither can he be indifferent to his creatures, entertaining no sentiment towards them. This is almost as irreconcilable with every just notion which we have of God as the thought of his harbouring a spirit of hatred towards them. What then remains, to what other conclusion can we resort, but that he loves all his creatures? To portray this love, or to describe its shades as they rest on the various beings who are its objects may exceed

our powers, but we cannot confound it with either abhorrence or unconcern.

Our Saviour, as if he would aid us in forming a correct conception of the Divine love, has revealed God as a *Father*. We can understand what is meant by a parent's love, which is never exhausted, never wearied, but embraces all his children, even the most unworthy, with a tenderness that often seems to be heightened by their ingratitude. Now such, we may believe, is the love of God; a love which even ingratitude and disobedience cannot extinguish, but which is as far from overlooking the distinctions between goodness and wickedness, as the affection of an earthly parent from disregarding the difference of character in the several members of his household. The love of God, I repeat, precedes and is independent of the sinner's repentance. How but in unison with this doctrine can we construe the declaration, that "God so loved the world"—the world, that is, of mankind then lying in sin—"that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" These are the words of that well-beloved Son, who *knew* the Father. The words of the Apostle Paul are, if possible, yet more emphatic: "God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ." And yet another inspired teacher, the Apostle John, speaks in terms alike unequivocal: "We love him, because he first loved us."

God, I again say,—and how can it be too often said to an unbelieving world?—is the Father of his creatures, and their conduct cannot destroy, as it does not introduce this relation. Nothing can convert his love into enmity or indifference. Through all the changes of human character the Divine character is one and the same. He "makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He answers the prayer of grateful submission, and is also kind to the unthankful and evil. Above all he "commends his love towards us, in that *while we were yet sinners* Christ died for us." A love so comprehensive and constant raises the strongest claim that could be urged upon our hearts. It speaks to every human being with an eloquence in which justice and pity blend their powers. Even as

the Apostle says, "the goodness of God leadeth us to repentance," for this is its intended and proper result ; and even our folly in resisting its persuasion cannot provoke the love which was seeking our good to relinquish its purpose. The mercies of God surpass the sins of man, and though these be multiplied till they outnumber the sands of the seashore, yet will those mercies still anticipate and exceed them. The Divine *punishments* are inflicted with a view to the benefit of the sufferer. "Whom He loves he chastens," in whatever form and to whatever degree the chastisement be laid on them. This is not less true of the guilty writhing under the agonies of remorse, than of the saint taught by affliction not to repose his heart on any object but his Heavenly Father. Let the messenger of the Divine will appear at what time and in what garb he may, he is sent by parental love on an errand of mercy to our souls. "God is love," and the ingratitude or disobedience of the whole creation could not work any change in Him, that he should ever less deserve this name than now or than in any former age.

It is objected however to this doctrine, plain, reasonable and Scriptural as it is, that it lessens the evil of sin, that it weakens the sanction of punishment, and that it injures the majesty of the Divine character. As these are objections of a grave nature, let us inquire into their justice.

The evil of sin is aggravated or diminished according to the ideas which we entertain of Him, transgression of whose law constitutes sin. If we suppose him to be a malevolent Being, obedience to his commands becomes little more than a dictate of servile fear, and neglect of them is made justifiable, whenever it can be attended with hope of impunity. If we suppose him to be an inexorable Sovereign, who is never chargeable with injustice but who also never permits justice to be tempered by mercy, compliance with his will must be the reluctant homage of a dependant to a superior, whom he could not esteem it very criminal to disobey if it were possible to escape detection. If we suppose him to be a liberal Benefactor, who had shown a strong interest in us, regulated by principles of strict integrity, violation of his laws must seem alike inexcusable and disgraceful, as it would involve the guilt of ingratitude which all the world concur in pronouncing a sin of the darkest dye. If we suppose him to be a tender Parent, ever

watchful for the good of his children, abundant yet judicious in the expressions of his kindness, claiming, and it may even be said *earning* their love by numberless offices of affection, regarding them with pity when they suffer their hearts to be estranged from him, and desiring their obedience because there is for them no other path to happiness, if this be the character in which he is beheld, contempt assumes the shape of filial disobedience, which is universally considered the height of wickedness. Sin becomes, in the language of the Apostle, "exceedingly sinful." It has no excuse nor shelter, nothing with which to cover over or soften its guilt. It unites in one the crimes of disrespect to a Father, ingratitude to a Benefactor, and rebellion against a Sovereign. Every one who examines the subject without either prejudice from theological system or desire to palliate his own sinfulness, must perceive that the paternal character of God renders sin a thousand fold more odious. When he looks on himself as the object of Divine care and the partaker of Divine bounty; when he remembers that God has been his best and constant friend through all the scenes of life; when he attempts to enumerate the favours he has received from the Divine hand within any even the briefest period and finds that the task exceeds his powers; when in view of his unreasonable indulgence of evil passions he perceives that he has gone directly against the will of one whose tenderness is unequalled by all that he has ever felt or seen of human love, and remembers moreover that this tenderness has not been quenched by repeated offences, but although it could not conquer his heart has borne with his perversity; when in a word he discovers that he has disobeyed, insulted, grieved his *Heavenly Father*, he must want words to express his sense of the enormity and baseness of his own conduct, and his desert of the severest punishment that can be imagined. Yes, of the severest punishment; for who so richly merits the shame and pain of punishment as he who strikes the hand that is nourishing and despises the voice that is entreating him,—perseveres in trying the forbearance of the Being to whom he is indebted for every blessing, and whose compassion is yearning towards him when he is unworthy even to be remembered,—and shuts his eyes and ears, his conscience and heart against the truth, as tender as it is solemn, that the goodness of God would subdue, that it may forgive his impenitence!

It is the love of God which gives to sin its blackness and profligacy. If I did not know that God loved me, me the poor guilty creature that I am, I might esteem myself far less criminal than I now am conscious of being. It is when I think of that Infinite Majesty condescending to care for me, the Perfect and Blessed Spirit who is Creator and Proprietor of the universe cherishing for me a solicitude that is proved by the variety of influences every day exerted for my good, loving me even while I refuse to love him, it is then that my sin appears more than I can bear; my iniquities come into remembrance before me and seem to accuse me of *filial impiety*. Dreadful words that pierce the soul with shame and anguish. What more powerful to effect the sinner's amendment? If told that he has broken the Divine law, that he has disturbed the order of the universe, that he has exposed himself to the torments of hell, he may be alarmed, or humbled; but if you would melt him into contrition, unfold to him the paternal character of God, show him that he is a wicked child, and teach him that the first words of prayer which he shall offer in his penitence may be "Father in heaven." It is this doctrine, when properly understood and taught, that will bend the stubborn will and save the obdurate soul. It was this doctrine which Jesus Christ set before the people when he instructed them in the way of salvation.

But is not this doctrine fatal to the infliction, or at least is it not suited to diminish the dread, of punishment? No, in no degree. It secures the infliction of just and necessary punishment, and therefore should confirm the dread of it in the sinner's mind. In representing God as a Father, we do not speak of Him as weak or indulgent in his exercise of the parental office. What should we think of a human father who should neglect to apply proper restraint and correction to his children? Should we esteem this negligence, from whatever cause it arose, a proof of his love? We should rather regard it as indicating a want either of sound judgment or of coercive authority. Now by ascribing to God infinite wisdom and power, we render it impossible that he should be prevented from imposing whatever restraint, administering whatever reproof, or producing whatever pain may be necessary for his creatures. The paternal character of the Deity may indeed be unjustly made an

argument, or a ground of reliance, by the transgressor in his hope of impunity. But such an abuse of the doctrine under our notice grows out of a misapprehension of the parental character. Indulgence which would be fatal to the virtue of a child is the greatest unkindness that a father could show. Inattention to his vices and delay in rebuking them, or if needful, in using more severe discipline, would be unfaithfulness to the office which a parent sustains. These principles are not more true in regard to human connexions, than in respect to the Supreme Being in his relations to man. If his love be so deep and tender as we have seen, it must, if we may so speak, *compel* him to the exercise of salutary correction; he must threaten and inflict punishment on the disobedient.

The belief of these truths will incline us to regard all discipline as an evidence and effect of Divine love. Let it come in what shape it may and continue however long, we ought to receive it with an entire confidence in its propriety, with no sorrow but that which we may feel at the thought of having called for *such* an exhibition of our Father's interest in us, and with grateful joy that we cannot go astray without hearing a voice that shall remind us of our duty and in tones of anxious affection direct us into the way of obedience. Retribution is, in fact, a decisive expression of God's love, the seal of his paternal character. Who that sees the truth of things could desire to erase it from the experience of life, when its absence would be the occasion only of doubt and disorder? Now, satisfied that when he uses the rod,

He takes it in his hand
With pity in his heart,
That every stroke his children feel
May grace and peace impart,

we can, while enduring the chastisement, lift up the voice of filial acquiescence, of religious trust and hope even, and exclaim from the midst of those troubles of outward condition, and yet more fervently from the depth of that remorse, to which he has kindly brought us,—Father, I thank thee; thy will be done.

Little need be said after these remarks in reply to the objection, that such a view of God's character and government may impair the sense which should be entertained of the majesty of the Supreme Being, and rob him of some part of that profound adoration

which should always be paid him by his creatures. The majesty of God, what is it? The majesty of power, of dominion, of wisdom, of independence and supremacy, doubtless; but with yet more emphasis may it be pronounced the majesty of love. For what is so majestic as infinite goodness? What earthly ruler is so venerable, or can inspire such awe, as a parent whose love, just alike in its motive and in its action, never betrays the welfare of his child, never unwisely indulges, yet never forgets him, never suffers him to do wrong without learning that the ways of disobedience are ways of error and shame, yet never cruelly or needlessly punishes? There is no sovereignty on earth that invests one with a majesty beyond that which belongs to a tender and faithful parent. By exalting the image of such a parent to heaven, clothing it with perfection, and expanding it into infinity, we obtain an idea of God in the most awful yet lovely, the most majestic yet delightful character under which he can be contemplated.

The love of God, we should never forget, is the sum and name of all his attributes. Let this love be understood, and the Infinite Being is known. When, therefore, after having pondered our own relation to this Father and discovered his kindness, long-suffering and mercy towards us, sinners as we are, we look into society and perceive that we are surrounded by sinners, some perhaps less perverse, others it may be worse offenders than ourselves, but all transgressors, disobedient children; and then consider that to each one of these whom we behold,—and extending our thought through the land, and thence over the world, consider that to every one of the millions of our guilty race,—God is every moment showing himself a tender Parent, watching over them with the most touching compassion, devising measures for their benefit, and putting innumerable instruments into operation for their good; and when from the present we look into the past and discern similar proofs of parental love through the whole history of man; and midway in this history descry that most wonderful fact, that God from the love which he bore to man sent his dear Son to redeem him from sin and raise him to freedom and glory; and when we turn our gaze again, and look from the present into the future, and behold, as with the help of faith we may, the same love attending man in every period and every scene until the end of time, and thence on through eternity;—when we gather all these

discoveries and thoughts into one point and permit them to throw their radiance on the Divine character; shall we not be overpowered with the magnificence, the grandeur, the majesty that is before us? Will not then the truth of God's paternal government stand forth to view vindicated from all objection, and entitled to a grateful faith from our hearts?

E. S. G.

THE PILGRIMS.

Our land! thine ocean barrier walls a half-heaven bendeth o'er;
Midnight hangs on thy central woods, while morn is on thy shore!
Yet do thy myriad sons still turn to one lorn pilgrim band,—
Their lives the steady guiding star to all the peopled land.

The Ohio mother to her knee her children fondly drew,
While fierce forms glided through the woods, and friends were far and
few;
She told the Pilgrim legends o'er,—as winds to slumbering fires
Her words were to her children's hearts—her offspring knew their sires.

Missouri's venturous settler drove down the palisade;—
"Thus did our sires fence out the foe," he to his comrade said;
"Them, like their stately forest trunks, we never more shall meet,
But in their children's bosoms still their steady pulses beat."

The sailor on the farthest sea his dizzy watch did keep,
The sky was drifting black with clouds, a tempest shook the deep;
Yet in his veins his father's blood had never ceased to glow,
And clear and loud rose through the storm the sailor's "Yo heave ho!"

From forth the people's throne there spake one whom ten millions
heard;—

"Our Pilgrim sires, they taught us how the freeman's breast to gird;
And would you that your land should be by children's children trod
Eract and chainless, teach them how their fathers walked with God.

This gave their strength, their fixed self-trust, their hearts' unwavering
tone,

And the freeman's living soul is breathed from such a source alone.
Cassandra-voiced, let it be told,—where moral strength is gone,
There freedom's altar-fire is quenched, her sacred shrine o'erthrown."

PILGRIM.

HEAVENLY-MINDEDNESS.

A SERMON, BY REV. FRANCIS PARKMAN, D. D.

ROMANS viii. 6. To be spiritually-minded is life and peace.

"My whole employment," said Socrates to his judges, "is to persuade the young and the old against too much love for the present, for riches and other precarious things, of whatsoever kind they be, and against too little regard for the soul, which ought to be the object of their affection." And that which the Grecian philosopher in the near prospect of death professed to have been the chief business of his life, the Christian Apostle, Paul the aged, himself also a martyr to his faith, exhibits as the great end and aim of the religion he was called to preach. He represents holiness, or spirituality of heart and life, as at once the great object of pursuit and the reward of the true Christian, and heaven itself as the region in which the Christian lives. "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. For the minding of the body," a supreme attention to the things of the present, "is death. But the minding of the spirit," the fixing of the heart on the things spiritual and eternal, "is life and peace." And it is this great sentiment, which he illustrates and enforces through much of that remarkable chapter from which the text is taken.

My design in this discourse is to point out in what spiritual-mindedness, or to unite with it a term of somewhat clearer import, heavenly-mindedness consists; and, in showing that it is "life and peace," to recommend this divine temper to each of our hearts.

The whole Gospel of Jesus Christ is a spiritual system. Should I be required to express in a single word its distinctive excellence, I know of none that would more fully express it than this. It is spiritual; and this in a variety of senses. It is pure and holy in its very nature, as opposed to every thing sensual or corrupt. It relates to the things of heaven, and not of earth. It concerns itself with the noblest faculties and purest affections of the man, having for its object to raise him above the animal nature, and to

give him that "new man, which after God is created in righteousness and true holiness." In fine, it would make the soul the conqueror of sense. And with this end the means it employs are in entire correspondence. The worship to which it calls him is a spiritual worship—the worship of the heart, and offered to a God who is a spirit. And its ordinances are few and simple, having little of outward service, but designed to carry on the thoughts from the external rite to the inward affection and to cherish right states of mind.

We can therefore employ no term that shall better express the character of the true disciple of Jesus, than this of the Apostle in my text. And what is it to be heavenly-minded? It is simply the seeking the things that are above. It is *minding* "the things of the spirit." And it is specially opposed to that love of the world, that earnestness of pursuit of the things earthly, that constitutes the sensual mind, which is "enmity with God; not subject to the law of God," says the Apostle, "neither indeed can be." It implies an habitual preference of the things above. It looks at the unseen and the eternal; and this under a deep conviction of the passing nature and unsatisfactoriness of the present, of the shortness of human life, of the certainty of death, and of the reality and solemnity of the world to come. It looks to heaven as its home, as its Father's house. It desires above all others the pleasures which flow from God's right hand; and it may be said of them, who like the Apostle enter into the same spirit and are themselves examples of its power, that "they walk by faith and not by sight."

From this general description of spiritual-mindedness it is obvious, that it is precisely the opposite to the prevailing spirit of the world, of which this is the characteristic, that "it minds earthly things." But it is by no means a vague or indefinite sentiment, nor is it a mere preference of the heart, having no direct control over the life. When the Apostle speaks of Christians as "having their conversation in heaven" in distinction from such as think only of the present, he includes those great and glorious objects on which the faith and the hope of the Christian rest. And, accordingly, he that has within him the spiritual mind has a distinct perception and a hearty love of God, as the supreme and worthy

object of his love, the "First Good and Glorious," who makes heaven what it is, and gives to immortality itself all that it has to bestow of happiness. It is fixed on God and not on the world, because it perceives that the service of the one cannot exist with the service of the other; and that the Creator holds an absolute claim to his creatures, while he makes their service perfect freedom. It is fixed on Christ, as the Son of God and Saviour of the world, who came to instruct, to redeem, and guide to heaven,—“the way, the truth, and the life.” It is fixed on heaven, as its final home, its enduring inheritance; and it contrasts the unfading glories it there beholds with the passing glory of this world. It lifts the eye of faith above all that is dark and changing here to the city of the great King, where there is no change but from glory to glory. It unites with its anticipations of that happy world not only exemption from the sorrows of this, but joys that pass man’s understanding;—perpetual progress in knowledge and virtue; communion with the wise and good, the spirits of just men made perfect, gathered out of all climes and ages; nearness to God, glorifying him by being conformed to his image, and bearing part with his angels and ministering spirits in the accomplishment of his gracious purposes in the universe. And all these prospects are brightened by the experience of the unsatisfactoriness of earthly pleasures, and the remembrance of our continual exposure here to suffering, and sin, and death.

This view of the things eternal, this holy faith that looks beyond the darkness and the shadows of time, is the source of that elevation above earthly care and temptation, which is another distinctive feature of the heavenly-minded. He whose thoughts are fixed on the great objects of heaven and eternity, and who has experienced that calm delight which attends the contemplation of divine things, will not be greatly disturbed by earthly cares. Even the worthiest objects of his desire here will sink in his esteem, if they do not become quite insignificant, compared with the “far more exceeding and eternal weight of glory.” And though much more could be said of their intrinsic value than in truth can be, yet the short duration of the best earthly possessions sets them at an infinite distance below the unchangeable and eternal glories of heaven.

Yet what is this elevation, that comes with the spiritual mind,

above earthly care and engagement? We know, that care in a great variety of forms is inseparable from this present state. We do not overlook—for the religion Christ Jesus has taught us does not require us to overlook—the claims of our condition here. It is in meeting these aright that the efficacy of the religious principle is to be tried. As long as we have wants to be supplied, evils to prevent or avoid, useful plans to execute, and friends and relatives as well as ourselves to benefit, we must not expect to be exempt from care. Our families must be provided for, or else in the judgment of St. Paul we are worse than infidels; and this, because with all the helps of religion we are negligent of duties, which even an infidel acknowledges. Just obligations must be fulfilled, for there is no religion without honesty, and “never is he just to God who proves unjust to men.” All the duties, in fine, of the civil and the social life must be discharged; and in nothing more does the practical worth and excellence of our religion appear than in the light it reflects upon our daily duties, and in the spirit with which it teaches us to perform them.

Nor is there any thing in the most exalted conceptions we can form of heavenly-mindedness, that is inconsistent with all this. It does not require the omission, it will not warrant even a negligent fulfilment, of a single common duty. It does not require that we should be meditating, when our condition calls us to action; nor that we should indulge in vague musings on the joys of heaven or on the Christian life, when we should be acting the one and preparing for the other by useful deeds and patient industry, and “letting our light shine.” But it saves us, from the dominion of earthly care; from that slavish devotion to worldly business and that reliance on worldly objects, which would tempt us to forget that there are yet higher objects and a better country and a great salvation. It lifts us therefore above earthly care, not by granting indulgence to our sloth, not by encouraging selfish and idle dreamings, not by giving us an excuse for neglecting our families, or slighting any trust, but by converting common duties into means of grace, and helping us to perform them as seeing the Invisible. So that the truly spiritual are they, who are most to be trusted. For their religion secures their fidelity, their industry, their good temper, their honesty.

They scorn to release themselves from common duties by urging any incompatible claims of religion, or direct offices of piety. For they remember the words of the Master, how he spake, "These things ought ye to have done, and not to leave the others undone."

Specially does it belong to heavenly-mindedness to subdue within us the power of earthly passion. It saves from avarice and all extravagant desire of wealth, for its treasure is in heaven. It delivers from a restless or corrupt ambition; for it aspires to higher distinctions than any which the world can confer, and it knows that what is highly esteemed among men may be displeasing to God. It delivers from anger and revenge, and from the petty provocations too which disappointment or neglect or mere folly so often excites in the worldly; because its spirit is love—the love that can "bear all things and hope all things," and it has the wisdom that "cometh from above, first pure, then peaceable, gentle and easy to be entreated," and with a spiritual discernment it sees that there is nothing here that is worth the costly sacrifice of a man's own peace, and his neighbor's charity. It delivers from envy; for it implies contentment with the lot which God assigns. It perceives, that what are chiefly coveted of temporal distinctions and temporal gratifications are but *circumstances* of being; that a man's life, or that which alone deserves the name, "consisteth not in the abundance of the things he possesseth;" that the little that a righteous man hath, with the love of God in his heart and God's promises for his hope, are better than the riches of many wicked; and he can sincerely rejoice, moreover, in the welfare of others. It saves from pride; for he that walks with God, and communes with Christ, and has his conversation with heaven, finds nothing in man, though at his best estate, that should not keep him humble; and nothing too in the highest distinctions that the world can confer, to raise him above the condition of a supplicant at the footstool of boundless mercy. Before the majesty and the holiness of God, the "great I AM," the loftiness of man is humbled, and God alone is exalted. It redeems, too, from whatever defileth the soul. It sanctifies the imagination; it excludes the polluting thought; it exalts what is low; and makes the body a temple for the Holy Spirit.

Finally, it is the effect of the spiritual mind to lift us above the trials of the world. Not certainly by making us insensible or

indifferent about them, but by supplying strength to endure them. He whose brightest hopes and choicest possessions are in heaven, can part, without being desolate, with his treasures on earth. He knows that all is not lost when they are gone, that whatever of mere earthly good is taken, the hope of immortality remains. And this is the treasure laid up for him in heaven; this is the promise, which God hath promised. So that with this, though all earthly possession be gone and to the worldly sense he have nothing, he still "possesses all things." He reckons, with the Apostle, that "the sufferings of the present time are not worthy to be compared with the glory that shall be." Here then is the victory that overcometh the world. "And how," says a pious Father of the Church, "how can you distrust him whose heart is established in the faith of an immortal life and in the peace of a Christian's hope? Bring him word, 'your estate is ruined.' 'Yet my inheritance,' saith he, 'is safe.' 'Your wife, or your child, or your nearest earthly friend is dead.' 'Yet my Father lives.' Bring to him the summons, 'you must die.' 'Well then,' he can say, 'I go to my Father and to my inheritance; for though I pass through the valley of the shadow of death, I shall fear no evil.'"

We have thus seen in what heavenly-mindedness consists. Consider now, in the last place, the happiness that belongs to it, which however we can scarcely even in thought separate from it, and have therefore already in some measure described. For the Apostle says, "to be spiritually-minded *is* life and peace." It brings with it peace, and is of itself peace and the truest enjoyment of life—the life that now is, and the promise of the life to come. Therefore it is a happiness springing from itself as a holy state, according to that beautiful constitution of the moral world which inseparably unites peace with goodness, and from the gracious promise of God in Christ Jesus. I may not hope to represent to you all which is implied in this blessed peace—for it is "the peace of God" and it "passeth understanding." It comes from the right exercise of the faculties; from fixing the thoughts and the affections on the most worthy and most glorious objects. Is there not peace, great peace, to him who is released from the bondage of sin, and all the evil that comes from debasing passion and low desires; from hardness of heart, from insensibility to God?

goodness, and disobedience to God's commands; from the stings of conscience and the dread of death, and the fearful looking for of judgment? Is there not peace to him who is of a pure heart; who is delivered from vain hopes and vain fears, and eager pursuits that may end in disappointment or disgrace? Is there not peace to him who has made himself with God's grace a stranger to pride, and envy, and malice, and revenge? To him who will not be disturbed by the passing trouble, because he remembers that he is but a pilgrim here and that he is hastening to his Father's house? To him who in all time of sorrow and care can go to the Rock that is higher than he; who in the loss of the temporal good still looks beyond the veil, and knows that he has an enduring inheritance, and that when the dearest and most sacred of his relations with earth are dissolved, and lover and friend are put far away, they shall be renewed and perpetuated in heaven?

Brethren, let us seek this peace. Let us no longer depend, as we have done, on the things of earth. But let us "mind the things of the spirit." If you still ask, what they are, I answer, "by their fruits shall ye know them; and these fruits are love, joy, long-suffering, gentleness, goodness." To them who have these there is peace with God and life eternal.

NOTICES OF THE LATE REV. EZRA RIPLEY, D. D.

WHEN the grave closes upon the remains of the beloved and the venerated, no time should be lost in unavailing regrets, but interested survivors should use all diligence in embalming the virtues of the deceased in their hearts' best affections. One has recently departed from our midst to whom the saying may be emphatically applied, "He, being dead, yet speaketh." It becomes the ministers of religion in particular to receive the impressive lessons which were taught to them by the life, and are now reiterated and sealed by the death of Dr. Ripley.

Ezra Ripley* was born at Woodstock, Connecticut, May 1, 1751;

* For several of the facts and dates in this notice the writer is indebted to the Rev. Mr. Frost's sermon, at the funeral of Dr. Ripley.

and was the fifth of nineteen children. In his early youth he manifested "a strong desire for learning, and a marked love for the ministerial office and character." His father had not the means of giving him a liberal education; but by his own efforts, and such patronage and assistance as those who are fully determined upon accomplishing this object usually find, he was at length prepared for college, entered Harvard University July, 1772, and was graduated in 1776. His moral and religious character appears to have attained a full developement before he entered upon his collegiate course. After completing this course he was employed for a time as an instructor in the town of Plymouth, and then studied Divinity under the direction of the Rev. Mr. Haven of Dedham. "Soon after beginning to preach, he was unanimously invited by the church, and, with the exception of one vote, by the town of Concord, to become their pastor." He was ordained November 7, 1778.

The life of the settled pastor of a church in this country has seldom been eventful. From his ordination till the day of his death, Dr. Ripley continued pastor of the same church and people. But he lived in eventful times—times which had as great influence upon all in the formation and growth of character, as vicissitudes pertaining exclusively to the individual usually have upon any. His congregation was large, his duties consequently varied and arduous, and probably increased by the circumstance that his lot was cast in one of the shire towns of the county. In common with others he had to struggle for several years with the difficulties consequent upon the war of the revolution, some of which bore with peculiar weight upon those who were dependent upon a fixed stipend for support. But he persevered, became eminent in his profession, remained the faithful pastor of the same church and society for sixty-three years, and died September 21, 1841, at the advanced age of ninety. He preached his last sermon the day after he had completed his ninetieth year. It was listened to with most profound attention and emotion by all, and was pronounced by some who heard it to be the best sermon he ever preached.

Dr. Ripley was ranked with that portion of Congregational ministers who have been technically termed *Liberal* in regard to doctrinal views; and, for many at least of his latter years, was a decided Unitarian. The influence which his character, his fidelity,

and his success in the ministry gave him, probably retarded the formation of societies of other denominations in Concord for many years after the operation had commenced in most other towns in the vicinity and throughout the Commonwealth. He distinctly foresaw, for years before it came to pass, that the same separating process must be gone through there as elsewhere; but naturally cherished the hope, advanced as he was in life and loving as he did to the end all he had loved so long, that it would be deferred for the remainder of his days. When it did come to pass, he had the satisfaction of seeing a large society still left in the ancient spiritual fold, and the individual members of it reverently and devotedly attached to their pastor. He was the sole pastor till he was almost fourscore years of age. The late Rev. Mr. Goodwin, whose early exit was lamented by all who knew him, was then ordained as his colleague. His second colleague, the Rev. Mr. Frost, now sole pastor of the church and society, was ordained February 1, 1837. The aged pastor loved and confided in both his colleagues as a father does the faithful son. They both loved and revered him as sons a spiritual father and guide.

It is not the prevailing fault to mourn the departure of the aged too much or too long, but rather to begin to neglect and forget them while they yet live. It appears less wonderful than lamentable that it should be so, when it is considered how long it is before their death that most aged persons cease to take an active part in life's busiest scenes, and how many new actors have entered upon the stage since they retired from it. Dr. Ripley was a *very* old man, estimated by the number of years he lived; but he was not one of those to be forgotten or neglected. No one who enjoyed his conversation in the domestic or social circle, or heard him speak in public, ever felt that he was in the presence of a very old man. Let it be the care of his brethren in the Christian ministry, and of all who knew him personally, that he shall be long and extensively imitated, now that he has gone to receive in another, wider and higher scene of moral and spiritual action the recompense of his long and faithful services on earth.

It was a singular dispensation granted to this venerated father in Christ, that his mental efficiency should stay at maturity and not decline with age. His eye grew dim at last, his physical force abated

in some degree, but the mind and inner man sympathised very little with the external decay. The mind remained active and strong, the whole inner man was young, as if privileged to bathe daily in a fountain by which its youth and beauty were renewed. And was it not so? May we not find the secret of longevity itself, and especially of the rare instances of unimpaired endurance of the intellectual powers in old age, partly at least, in moral causes, in the soul's fountain, in the due regulation of the mind and heart, in the constant active exercise of both in the good things they approve and love? Is there not something *more* to be inferred from signal instances of mental efficiency and moral freshness and beauty in old age and under physical prostration by disease? Is there not a presumption that the soul of man has a self-sustaining and self-renewing power, independent of physical organization and action, and foretokening its destined immortality, however generally that power may be suffered to lie dormant and all but perishing in disuse: so that, while it becomes universally necessary at last that the cumbrous load of mortality should be cast off, the few spirits altogether faithful to themselves can do it with ease and sprightliness, as men put off their ordinary clothes and dress for an entertainment? It is at least certain that Dr. Ripley did not attain his old age and his efficiency in his old age by ease and self-indulgence. Was not that a beautiful and soul-edifying thought of his, which his colleague has now given to the world? "I esteem it an important, if not an essential evidence of vital religion, that the decline of life be the increase of heavenly-mindedness; and that as the body descends to the grave, the mind and heart ascend towards heaven."

There was in Dr. Ripley, from his early manhood and during his long life, an unremitting, unconstrained, exclusive devotion to the profession of his choice. This profession *was* his choice. He chose it because he loved it, and probably also from an inward conviction that he was "called of God" to it. He undertook but one work, deeming one work sufficient for one man, and *that* one because he preferred it to every other; and then gave all his time, talents and energies to it. Hence it was that he performed it so well, and being favoured with so long time for the performance, did so much of it. His exclusive devotion to his profession did not

lead him, as it may have led some, to take narrow views of it, or of what is requisite to the best success in it. It was not only in the pulpit, the sick room, and at the funeral, that he was the Christian minister, but everywhere and every day; and not merely in form and function, but in the sense of being really a servant of Christ. In his view it was requisite that he should be a Christian gentleman, a well-informed man, understanding human nature and what things men are interested in, to be a good Christian minister and answer the demands of conscience; that every visit should be pastoral, in substance, if not in form; that every interview at home, or when he stopped by the way in journeying, should savor of the Gospel errand on which he was sent. As he was all industry and zeal, and had no slothfulness to overcome, so he had no misgivings to intimidate or retard him. It was his part to speak in Christ's stead and for the soul's good, whether the occasion required instruction, encouragement, warning or reproof. Therefore, as he believed, he spoke, and generally so spoke that something of the desired effect was produced. The beautiful transparency of his character, the unforced conviction of all that he was sincere, in earnest, and disinterested, gave force to his words. Another might have uttered the same words, if indeed he could have thought of them, but with most dubious effect. As one who well understood him recently observed, "It required *his* character to say them."

"Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all. Look not on thine own things, but also on the things of others." These were his continual text. His life was the sermon.

His natural intellectual powers were respectable, sound rather than brilliant, active but not discursive, discriminating and convergent rather than profound, not much predisposed to speculation or controversy, but eminently practical. With such natural abilities, such industry and devotedness, such singleness of purpose and warmth of heart, and so much time, it ceases to be a wonder that he should accomplish so much and do his work so well, and make himself in this regard a pattern for all others. His aim was to be a good pastor rather than a great preacher, an effective minister

rather than a learned clerk, a friend and helper to all rather than the occupant of a seat among those who love and claim the pre-eminence; and he accomplished his aim. Yet he was, and with good reason, both cherished and revered among the most intellectual and refined. When he entered, the young men did *not* hide themselves; though the aged rose and stood up. All deferred to his gentlemanly bearing, all were delighted with his social accomplishments, all listened to the outpourings from his accumulated and still accumulating fund of varied and useful knowledge.

It is not a question, whether such a man and minister, or the learned scribe, does the more *immediate* good; but the question concerning their relative influences upon coming generations is perhaps seldom rightly answered. Few consider how soon the book, not only of the learned scribe, but of the gifted and popular writer, finds its place upon the high shelves of the great libraries, while little but the author's name lives in the memories of men. Fewer, perhaps, know how long and extensively the virtues instilled into one generation by the instructions and example of a serious and faithful minister flourish in their posterity, though the minister's name and his time and place of earthly abode are quite forgotten. Summer flowers, though of richest hue and exquisite fragrance, fade before autumn; the seeds shaken out by the wintry winds fall into earth's bosom, and germinate with returning spring.

Failings our venerated friend and father had without doubt, for "to err is human." But of these, so far as they have ever been named, it may truly be said that most of them "leaned to virtue's side," and for the rest, that by their very manner of manifestation they showed how faithful and manful must have been the struggles made to restrain and expel them; generally, if not always, with ultimate success. His pertinacious, and to some persons annoying, adhesion to prescriptive forms, and his occasional irritability of temper are examples of his failings. In reference to the former of these, if it *was* a failing, it may be asked, if his wisdom and experience might not suggest to him the necessity of forms of some sort as the guards, (not the mere shadows,) of substance? Might he not also discern, or think he discerned, in some of the later innovations of his time, more of a disposition to break through and trample down all forms, than to substitute others improved and new for the old and worn out? Might not therefore his adhesion

to forms have in it more of dread and dislike of disorder and pil-lage, than of attachment to mere prescription and antiquity? Does it appear that he would not have modified all his forms as readily as he did his church creed, if there had been the same necessity for it, or utility in it? We are told he belonged to the class of reformers. His mind and heart certainly did. But it happened to him, as it has to other wise men, that his principles and spirit of reform were such as did not exclude *all* conservatism, nor include *any* radicalism, except the desire to radically change the sinful heart and life.

Dr. Ripley's reverence was profound, and his piety fervent. He engaged in devotional exercises with a true inward relish. In this respect at least, it is to his praise that he was like the men of former days, for however plausibly it may be urged that many of this generation equal or surpass them of olden time in active benevolence, and even equal Dr. Ripley himself, it will scarcely be pretended that many do in piety and reverence. Whatever be the causes, it is generally conceded that there has been a falling away in these. So much the more precious is a recent example of what we should wish to revive in our own and in the breasts of our children. Let the example be cherished and imitated. Piety witnesses of faith and salvation to every soul in which it has a place. In the Christian minister it is *power* as well as salvation and faith.

It cannot be expected in a brief notice of one greatly respected and sincerely beloved, and altogether worthy of such respect and love, that we should give a full delineation of character or even a satisfactory summary of the life's history. Both have already been done, ably, faithfully, affectionately, by those whose duty it was. If this notice may contribute to a more faithful, lasting and extensive remembrance and imitation of the particular points of excellence brought to view in it, the writer's aim will have been accomplished. It is what is due to ourselves in the light of such example, that we should desire to hold up to view, and impress indelibly upon the mind and conscience. There is no fear that the mere tribute of respect due to Dr. Ripley's memory will be withheld by those who knew him. The character which was always writing itself in lines so prominent that all who ran might read it, must of course be justly estimated.

D. D.

NOTICES OF RECENT PUBLICATIONS.

THEODORE; *Or the Skeptic's Conversion.* Translated from the German of De Wette. By James F. Clarke. Boston: Hilliard, Gray & Co. 1841. 2 vols. 12mo. pp. 311 and 422. [Being volumes x. and xi. of Ripley's "Selections from German Literature."]

APART from its theological interest, this work has many attractions for the general reader. As a romance, it has considerable merit. As a sketch of German society, and of the various influences to which young minds in Germany are subjected, it cannot fail of being highly instructive. It contains dissertations upon art, literature, morals and government, and copious criticisms upon artists, authors, public men and measures. Perhaps no feature of the work is more marked than its frequent and graphic descriptions of natural scenery. We know not where richer sketches of Swiss scenery can be found than in these volumes.

But the chief interest of the work is theological. Even the criticisms on art and the illustrations of scenery are made to subserve a theological purpose. The book aims to sketch the progress of a high-souled young German through all the mazes of doubt, and all the conflicts with temptation and misfortune, towards a faith spiritual and rational, and a life peaceful and efficient. In some respects the hero's position and trials are peculiar to Germany, and not likely to occur in our community. Yet the great crises through which Theodore's mind was led in his passage through doubt to final faith are such as must, in some degree, happen to every thinking youth. And even the different philosophical schools which exercise an influence upon his opinions may soon have representatives amongst us, for our young people are already called to pass judgment upon the systems of Kant, Fichte, and Schelling, as they are exhibited, now covertly and now openly, from the magazine and the lecture-room. In general the characters portrayed in the book are not peculiar to Germany. Many of them have

counterparts in all refined and thinking communities. In New England we have our rationalists who would explain away the vital truths of religion, and our bigots whose dogmatism at once shocks reason and chills the affections; we have also good Christians like those that befriend Theodore,—persons like John, whose childlike faith had never been perplexed by the problems of critics and philosophers—like the good old fashioned parson of Schonbeck, Theodore's early tutor and constant friend—the pious mother—the fond sister—the good old statesman Schonfels—the noble-hearted young Otto, his son—the fair devotee, Otto's sister Hildegard—and the pious and enlightened theologian who taught Theodore how to silence his skeptical doubts, to reconcile his head with his heart, science with religion.

The great question that perplexes Theodore, and is the turning-point of the whole work, is the question of the reality of a Divine revelation, and of the relation of reason to revelation. The Author acknowledges Christianity to be a supernatural revelation, but he is very strenuous in urging its perfect agreement with reason. We understand him to own the reality of the Christian miracles, although he by no means gives them the paramount importance often claimed on their behalf.

Whether the book may be the means of converting any skeptics we can hardly say with certainty. It is evident however, that it must be of great service to persons who have a regard for Christianity, and who have seen it administered with so little feeling and associated so little with beauty and refinement that it has not yet won their affections. De Wette throws a great charm upon the Christian ritual, and instead of falling in with a tendency very common to minds of his poetical stamp, he takes constant delight in viewing the Christian Church and its ordinances at once in the light of an earnest piety and a beautiful imagination. On this account more than on any other we anticipate for *Theodore* a good influence upon the class of persons who will most eagerly welcome him.

Mr. Clarke has done his work well. His translation is smooth, idiomatic and faithful. Once more we are happy to thank Mr. Ripley for a rich addition to our English reading. We understand that the next in the series will be from the same author; *Human Life, or Practical Ethics*, translated by Rev. Mr. Osgood of Nashua. It will be published before the New Year.

SPIRITUAL CULTURE ; or Thoughts for the Consideration of Parents and Teachers. Boston : Joseph Dowe. 1841. pp. 108, 18mo.

THE advertisement prefixed to this book informs us that "it is a reprint of a little work published in London, entitled 'Three Hundred Maxims on Education, for the Consideration of Parents,' by J. P. Greaves; and 'Thoughts addressed to the Mother, on the Education of her Child,' by Francis Wilby. To these is added a short Essay on the Doctrine and Discipline of Human Culture, which has also appeared in print." Such are the contents of the volume; its design is good, and there are passages which we have read with pleasure; but we cannot let it pass without protesting against its vicious style, and expressing also our disapprobation of some of the sentiments which it offers to perusal. The principle of education which it is meant to enforce is, that the attention of the child must be turned inwardly, to the "divine nature," the "informing spirit," the "Christ" within itself. Whatever truth there may be in such a principle held under due limitations, its exhibition in the work before us is not such as to commend it to our favour.

In the closing Essay expressions occur which we can read only with pain. The writer in speaking of the Sermon on the Mount affirms that "the inspiration bursts all form, and Jesus *rises to the highest efforts of genius*, at its close." According to the writer's theology, or psychology, inspiration and genius may be the same thing; but so they are not commonly considered, and we have no wish to confound the "inspiration" of Jesus Christ with the "genius" of any other mind that ever dwelt in the flesh. "Socrates," says this writer,— "a name that Christians can see *coupled with that of their Divine Sage*." We speak not for other Christians, but for ourselves we cannot see them "coupled" as they are here joined without sad emotion. We are told that it was faith which "empowered Jesus to do the mighty works of which we read; *it was this which inspired his genius*." Such faith as his moreover,— which is explained, with an unusual felicity of darkness, as "the will of an idea,"—any one may have, and thus be "men inspired!" We wish not to give our children such notions, either of Christ or of themselves, nor do we desire that they should have circulation in the community.

TWO DISCOURSES on the Nature and Province of Natural, Revealed, and Experimental Religion. By Orville Dewey, Pastor of the Church of the Messiah, in New York. New York : David Felt & Co. 1841. pp. 32, 8vo.

THE title of these Discourses shows their design and plan. Taking a passage from 2 Corinthians iv. 6 and 7, the Author proceeds at once to the definition, first, of Natural Religion. Its seat and power he finds in the moral convictions of the heart—in *conscience*. "I may not say that conscience sees a God as the eye sees a landscape. But this I say, that the fact of conscience has for its only logical counterpart the fact that there is a God." This he presents strongly, including also within his view the argument from design, and then shows its distinction from the doctrine of *Intuition*. "My intuition embraces the facts of my consciousness—nothing beyond. But my experience is not God. The facts of my consciousness are not God—except according to some Pantheistic dreaming. And therefore to say that I have an immediate intuition of God, is an absolute contradiction of ideas; it is to use language without any intelligible meaning." "If the being of a God is a self-evident truth, why has there been any attempt to prove it? How, upon this hypothesis, is atheism possible?"

In regard to Revealed Religion, as distinct from Natural, the question is stated to be this;—"upon the great basis-truths of all religion, upon the permanent, indisputable, universal, eternal truths of natural religion, what did Jesus build, and how did he build? Did he build as Socrates, Plato, Cicero, Seneca did—by the unaided force of natural reason? Or was there some peculiar mark and signature of the Divine hand upon him? In short was there Divine interpretation—was there miracle in his system?" The answer to these last questions is in the affirmative, and is set forth with distinctness and power. To us it seems conclusive; and the last passage, in which the writer tells us the state of his own heart, his own conscious need of such a faith as the Christian, is movingly eloquent.

The second Discourse, after considering the Infidel objection founded on the various interpretations of Christianity and exposing its weakness, treats at length of Experimental Religion; showing it to be purely spiritual and practical; and answering some

of the objections made to *our* system and preaching in regard to it. We cannot here repeat the course of remark, but can only express the wish that such reasoning might be fairly weighed by those, on the one hand, who slight the importance of experimental religion, and by those, on the other, who restrict it to certain doctrines, expressions, and modes of conversion. Believe as we may, talk as we may, "this is the true religion;—an intelligible love, purity, uprightness, humility, devotion. This is the true religion, and to experience this rationally, earnestly, daily, instantly, is to experience true religion."

These Discourses seem to us seasonable and powerful. They meet some of the common inquiries, and expose some of the prominent errors of the day. They do something to elucidate and impress a vast, a vital truth,—that Christianity is verily a revelation, and that Christ is peculiarly a Teacher sent from God.

TWO SERMONS *on the Death of Rev. Ezra Ripley, D. D. One preached at the Funeral, by Rev. Barzillai Frost of Concord; the other on the following Sabbath, by Rev. Convers Francis, D. D. of Watertown.* Boston: J. Munroe & Co. 1841. pp. 44, 8vo.

THESE discourses are both worthy tributes to the memory of the venerable man, whose character they present in similar lines of truthful delineation. Dr. Ripley's character indeed was so simple and distinct, that his biographers could hardly differ in the exhibition of its features. Each of the Sermons however shows that it had an independent origin; the resemblance is such as their common subject made necessary, while they also indicate the position of the writer and his own habits of mind. We are therefore glad to have them both. Mr. Frost, the surviving pastor of the church of which Dr. Ripley so long had charge in the Lord, confines himself, as was most proper on the occasion, to a notice of the principal facts in Dr. Ripley's life and the chief traits of his character. Dr. Francis in the earlier part of his Sermon "suggests some of the pleasant or edifying thoughts connected with the death

of the aged," and then proceeds to communicate his impressions of the departed minister, whose best eulogy in death, as it had been his "highest skill" in life, was "simple truth." Appended to the Sermons is an obituary notice, by Mr. Emerson of Concord, originally published in a weekly paper of that town.

PRAYERS FOR THE USE OF CHRISTIAN FAMILIES; *with a Preface, recommending the practice of Family Worship.* By J. Scott Porter. London: 1841. pp. 113, 18mo.

SHORT PRAYERS *for the Morning and Evening of every Day in the Week. With Occasional Prayers and Thanksgivings.* Published by the Christian Tract Society. London: 1841. pp. 56, 18mo.

It has been said by those who were eager to disparage the views of religion which we hold, that however favourable they may be to a correct morality, they overlook the offices of piety. The persons from whom this objection has come could not have known how many manuals of devotion have been prepared by Unitarian writers. In our own country Sewall's, Dabney's, Brooks's, and Furness's at once recur to our minds, besides Liturgies for public worship and Exercises for Sunday Schools. In England the older Unitarians furnished many such helps to devotion, and in the last number of the Christian Teacher we find advertised a third edition of *Devotional Exercises*, by Rev. J. Hutton of Dublin, edited and enlarged by Rev. Dr. Hutton of London; *Devotional Exercises*, by Rev. C. Wellbeloved; *Pocket-Book of Private Devotion*, by Rev. Hugh Hutton, (noticed in a former number of the Miscellany,)—all living ministers; besides *Prayers for Individuals &c*, edited by the late Dr. Carpenter; *Evening Prayers for a Family*, compiled by the Author of "Occasional Prayers;" and *Family Prayers*, by Rev. E. Butcher. The same number of the Teacher contains an advertisement of a work now in preparation by Rev. William James, of Bridgewater, comprising "*Family Prayers and Lessons*,"

for every Morning and Evening throughout the Year ; With Occasional Prayers, adapted to particular circumstances and events." It will be partly a compilation ; " many of the prayers will be original, but the object will be to produce a Manual of worship, which shall also contain selections from the best devotional writers of all denominations of Christians, of our own and other countries." Besides the Prayers " a Selection of appropriate Lessons will be made from the Scriptures, embracing all those parts of the Old Testament, and of the New, which are most profitable for family reading, and connected with each morning and evening devotional exercise." The proposals for publishing this volume are accompanied with expressions of satisfaction with the plan and confidence in the Author, from many of the Unitarian ministers of Great Britain and Ireland.*

There certainly then has not been any neglect in providing aids to domestic and private worship among Unitarians. The titles of other works of a similar kind which we have placed at the head of this article, afford still farther proof of such provision. The first of these was prepared by one of the ministers of Belfast in Ireland, and contains two series of Prayers for the morning and evening of each day in the week—one shorter than the other, and several Prayers adapted to particular occasions of either domestic or private experience. They are all pervaded with the spirit of Christian faith and humble piety, and are such as a dependent and sinful creature who yet is blessed by the Divine goodness and has hope through the Divine mercy should offer to the Supreme Father. We should have welcomed a larger introduction of Scriptural expressions, which seem to be the almost necessary language of a devotion nourished by the perusal of the sacred volume. The occasional Prayers we have read with special satisfaction, and the

* We have noticed this plan of this work more at length, as we have thought some of our readers might be glad to place their names among the subscribers, for which they may find an opportunity at our Publishers'. " It will be printed in good type and on good paper, and will consist of 730 portions of Scripture and 730 Prayers, besides the occasional Prayers. A Prayer and Lesson will be contained in one page. The price will be to subscribers £1, 10s." [about \$7.] We regret the expensive character of the work, which may possibly prevent its publication.

Preface presents in a clear and forcible manner the benefits of the practice which it is meant to recommend.

The second of the books now before us was written by an aged layman "who has been for many years a member of the church of Christ" in Trowbridge, England, under the pastoral care of Rev. Samuel Martin, by whom the Prayers were revised and arranged for the press. They appear to us to possess unusual excellence,—simple, fervent, and Scriptural. They abound in language judiciously selected from the Bible, and are adapted to the wants of the pious of every condition.—We rejoice that the American Unitarian Association have reprinted this little work as one of their tracts. They have never, we think, issued one more suited to be useful. Several verbal alterations have been admitted, some of which were prompted, we presume, by an extreme anxiety to avoid expressions which all for whose benefit the tract was published could not concur in using; but the substantial sentiment remains unimpaired.

AN ADDRESS *delivered before the Society of F. B. K. in Bowdoin College, September 2, 1841. By Alden Bradford, LL. D., a member of the First Board of Trustees of that Seminary.* Boston: S. G. Simpkins. 1841. 8vo. pp. 52.

THE subject of this Address is "Human Learning favorable to true Religion; but the Transcendental Theory hostile to the Christian Revelation." Mr. Bradford, thinking that a political harangue was inappropriate to occasions like that before him, preferred to speak of the benefits of human learning, and of its connection with and aid in support of revelation. There is neither fancy nor poetry in his Address, and with so trite a theme originality and novelty were out of the question. Sound common sense and the results of a wide range of reading and observation characterize his treatment of his subject. The principal heads of his remarks are as follows;—the mutual helps which the Christian religion and the interests of human learning afford to each other; a sketch of

the most striking evidences of Christianity which depend upon good learning; the benefits derived to our holy religion from the labors of Christian scholars; answers to the objections brought against erudition, that it is needless, and of skeptical tendency; a statement of the relations between revelation and reason; and an exhibition of the insufficiency of the latter to meet and satisfy human necessities.

THE METHOD OF NATURE. *An Oration delivered before the Society of the Adelphi, in Waterville College, in Maine, August 11, 1841. By Ralph Waldo Emerson.* Boston: S. G. Simpkins. 1841. pp. 30, 8vo.

Two things we cannot but wonder at;—one is, that Mr. Emerson, a man of letters and of great personal excellence, should write as he does; the other, that writing as he does, he is invited by literary Societies or religious Associations to deliver what he has written. The good people at Waterville must have been sadly puzzled while listening to the Oration before us,—equally in doubt, we apprehend, in regard to his meaning and in regard to the motive which could have prompted “the Adelphi” to seek his assistance in the celebration of their anniversary. Mr. Emerson, it seems, thought it could best be “celebrated by exploring the method of nature;” his exposition of which however is such that few probably understood it any better when he closed than when he began. The doctrine on which he builds his remarks is given in the assertion, that “the spirit and peculiarity of that impression nature makes on us is this, that it does not exist to any one or to any number of particular ends, but to numberless and endless benefit, that there is in it no private will, no rebel leaf or limb, but the whole is oppressed by one superincumbent tendency, obeys that redundancy or excess of life which in conscious beings we call *ecstasy*.” The description of this “ecstatical state,” which “causes a regard to the whole and not to the parts, to the cause and not to the ends, to the tendency and not to the act,” and the attempt to show “how far it is transferable to the literary life,” occupy the Orator’s attention.

He says some beautiful, some strange, and some unintelligible things. "It seems" to him, he tells us, "that the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God;" "the receiver is only the All-Giver in part and in infancy." If this language be taken literally, how can it be reconciled with the popular or the Scriptural Theism? Mr. Emerson's idea of man however is as peculiar as his idea of God. "A man should know himself for a necessary actor. A link was wanting between two craving parts of nature, and he was hurled into being as the bridge over that yawning need, the mediator betwixt two else unmarriageable facts." We give Mr. E. the credit of concealing an idea beneath these words, though it escapes our detection. We do not mean however to criticise particular passages, so much as to express our regret that this last production of Mr. Emerson's pen has fewer beauties, and certainly not less faults, than any that have preceded it.

A SERMON preached at West Cambridge, August 1, 1841, the Sabbath after the death of Philip Augustus Whittemore, oldest Son of Philip and Sarah Whittemore. By Rev. David Damon. Published by request of the Parents and Friends of the Deceased. Boston: 1841. pp. 16, 12mo.

THE young man whose death was the occasion of this Sermon died at the age of twenty-one, after a week's illness. "He was one of the few," as we learn from a notice appended to the Sermon, "whose amenity of disposition attracts and wins all hearts," while his "talents and virtues gave a rich promise of the future useful and estimable citizen." Mr. Damon, after a sketch of the circumstances which called forth from the aged patriarch the words of his text—"If I am bereaved of my children, I am bereaved," (Genesis, xliii. 14,) proceeds "to point out the sources of consolation to the afflicted and bereaved;" of which he notices human sympathy, confidence in God, the recollection of the past, the prospects unfolded by faith in the future, the manner in which others

have been supported in their afflictions, and the discharge of the active duties of life; and concludes with an appropriate address to the young from whose companionship one had been so unexpectedly removed. Consolation and instruction are well combined by the preacher.

CHRISTIAN UNION. *A Discourse delivered in Clarkson Hall, [Philadelphia] Sunday, September 12, 1841. By Frederic A. Eustis.* Philadelphia: 8vo. pp. 16.

THIS Discourse, we are told, is printed by the Society to whom Mr. Eustis has for some time officiated in Philadelphia, "as an exponent of the principle upon which their own religious union is based." This principle is set forth by the text, the declaration of Peter—"Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Mr. Eustis opens his subject by saying—"To live *honestly and truly*, is of more value in the sight of God than *to think rightly*;" and goes on to show that "the recognition of a common dependence, and the effort to live a religious life," constitute the basis of the church which Christ wished to establish. He maintains that our common constitution of public worship is based, "not upon the permanent fundamental principles of Christianity, but upon accidental coincidences of opinion in doctrine;" and that a church on this foundation "has no root of permanence in it." He thinks the time has come for a new and different church; and urges those who feel this, urges all "who would lay the foundations of a permanent and useful church, to seek not so much to believe in the same doctrine, as to *feel their common brotherhood, and their common necessities*." The sermon is written in a lucid, nervous style, and manifests an excellent spirit. We sympathize with its object, more than with its implied distrust and complaint; with its condemnation of bigotry and sectarianism also, more than with its tone of remark on the religion of Moses or on the trust we should repose in "the native dignity of the soul."

INTELLIGENCE.

INSTALLATION AT PETERSHAM, MASS.—Rev. Nathaniel Gage, recently of Haverhill, Mass., was installed Pastor of the First Church and Society in Petersham, (lately under the charge of Rev. Professor Noyes,) on Wednesday, October 6, 1841. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Barry of Framingham; Selections from Scripture, by Rev. Mr. Bradford of Hubbardston; Sermon, by Rev. Mr. Thompson of Salem; Installing Prayer, by Rev. Mr. Wellington of Templeton; Charge, by Rev. Dr. Thompson of Barre; Right Hand of Fellowship, by Rev. Mr. Jones of Brighton; Address to the People, by Rev. Mr. Wilson of Montague, formerly pastor of the Society; Concluding Prayer, by Rev. Dr. Willard of Deerfield.

Mr. Thompson's text was taken from 1 Corinthians, iii. 6 and 7. "I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." From which, after a suitable reference to the circumstances which gave rise to this language, he drew three topics of remark,—the Ministry—the Truth—and the Spirit; under each of which heads he considered some prevalent errors and enlarged in defence of more correct views. The Ministry should not on the one hand be regarded as a mere public convenience, nor on the other hand should unreasonable expectations be entertained of its efficacy nor undue reliance be placed on those who discharge its offices. The Truth should be received, not only on the ground of its intrinsic worth, but in virtue of its foreign authentication—the miraculous character of its attestation—the special authority of him by whom the truth was revealed; nor should the *apprehension* of the truth alone be considered sufficient. The Spirit should still be an object of faith, as in the early days of our religion; our need of its aid be acknowledged, and its influence be sought.—The *Charge* disclaimed all dictation and only gave the advice of experience and friendship. The Pastor was exhorted to regard the Bible as the great store-house of the thoughts on which his own mind should be exercised and the minds of his people be fed; to go to the Bible not only for the doctrines he should preach, but for the duties he should inculcate, the feelings he should cherish both in himself and in others, and the hopes he should foster. He was counselled to preach Christ; making him the central point round which his thoughts and aims and hopes should revolve; not to preach merely about Christ, but on the

subjects which Christ chose for his preaching,—the truths of nature, the lessons of Providence, the wisdom of experience, every thing that brings God near to the soul and illustrates his ways to man. On these subjects he should preach with fervour and zeal.—The *Right Hand of Fellowship* contained a parallel between the sympathies which bind together the various parts of the material creation and those which human hearts need and give, and closed with an expression of affectionate interest in the success of the ministry that day commenced.—The *Address to the People* reviewed the speaker's former happy connexion with the Society, and contained such advice as could be given by one who knew intimately their religious state, and felt a tender concern for their highest good.—In the *Concluding Prayer* Dr. Willard made touching allusion to the town as his birth-place, to the pulpit from which he derived his early religious impressions, and to the grave-yard near by where were laid his parents and many venerated friends of his childhood.

Mr. Gage enters upon his ministry at Petersham under encouraging circumstances. The people have manifested an unusual interest in him. The parish, though inroads have at different times been made upon it by other denominations, is still strong. There is a fund, which yields an income sufficient to make the taxes comparatively light. The meeting-house is one of those large structures of the olden time, which, though in quite a good condition, it is contemplated soon to take down for the erection of a new one on its site.

INSTALLATION AT WALTHAM, MASS.—Rev. George F. Simmons of Boston, and Rev. Samuel Ripley of Waltham, were installed as associate Pastors of the Independent Congregational Society in Waltham, on Wednesday afternoon, October 27, 1841. The services were conducted as follows. Introductory Prayer and Reading of Scriptures, by Rev. Mr. Putnam of Roxbury; Sermon, by Rev. Mr. Clarke of Boston; Prayer of Installation, by Rev. Dr. Field of Weston; Address to the People, including the delivery of the Right Hand of Fellowship to the Pastors, by Rev. Dr. Francis of Watertown; Concluding Prayer, by Rev. Professor Ware Jr. of Cambridge. For convenience and brevity the Charge, as not being a necessary part of an *Installation* service, was on this occasion omitted.

Mr. Clarke took for his text the words of Jesus, in Matthew xiii. 52,—“Every scribe who is instructed unto the kingdom of Heaven is like

unto a man that is a householder, who bringeth forth out of his treasure things new and old;" and founded upon it a consideration of the duty of the religious teacher in reference to things new and old. Conservatism and reform were the topics of his discourse; neither of which should be discarded, nor either of them blindly adopted. The example of Christ was presented in illustration of the course which the Christian teacher should pursue. He should go to the "old" for his common themes, he should examine old doctrines, and not lightly reject old language; while, on the other hand, he should be the advocate of progress and freedom, and dread a heartless conformity. The application of these remarks to the present time, with a notice of some of the doctrines advanced by the Transcendentalists, brought the Sermon to a close.

The Society at whose request the services were held, was formed about three years ago—when the new meeting house was built,—by a union of the old territorial Parish, which had been for nearly thirty years under the charge of Rev. Mr. Ripley, with the "Second Religious Society," to which Rev. Bernard Whitman until his death had ministered. Mr. Ripley now, at the request of the new Society, enters on the office of Associate Pastor with Mr. Simmons, declining salary, and leaving all the responsibility of the ordinary ministerial functions with his younger brother.

Mr. Whitman's first meeting-house was burned by lightning, and a Catholic church now stands on its site. The house then built by the Second Religious Society, at present is owned and occupied by the Methodists. The meeting-house of the old territorial Parish, with the common on which it stood, was sold to Mr. Lyman, by whose premises it was surrounded, and is now torn down.* The new meeting-house, standing much nearer to the centre of the village, was built after the

* Some young people a few months ago, taking shelter from a rain in the vestibule, which remained standing after the body of the building was gone, found chalked on the inside of the door of the wood-closet, (a wood-closet only by the luxurious innovations of later days) a memorandum of the quantity and kinds of ammunition, deposited there, as was then customary, "Jan'y 4, 1775." After the date followed the score,—so many pounds of powder, so many of ball, and so many flints in number. The temples of our Fathers, with many a sternly heroic record, written or unwritten, on their door-posts, are one after another removed for modern structures, or are fast falling in decay. Those warrior-husbandmen offered up their first-born with a solemn joy to deliver their Israel from the rod and fetters of the oppressor. May we be saved forever from a return of that dismal necessity—if such it was—of blood.

model of one in Cambridge, which, it is understood, was designed by Mr. Allston. It is one of the most beautiful in the country, although simple and not costly.

Waltham contains about 3700 inhabitants, divided into nearly equal portions of farmers, mechanics or traders, and people connected with the factories. Besides the Independent Congregational Society, and a Catholic church, there are also in the village a Calvinist, a Methodist, and a Universalist Society, all of them comparatively small.

LECTURES ON RELIGION.—Rev. Theodore Parker of West Roxbury has recently given a course of Lectures in this city, which were attended by large audiences. The lecture-room of the Temple was filled, and the willing or curious ears of the assembly were detained, without their manifesting the least impatience, for nearly two hours each night. The subjects of the five lectures were,—The Religious Sentiment—Inspiration—Christianity—The Bible—The Church. They were written with remarkable vigour and beauty of style, and were distinguished by a *heartiness*, a warm, full flow of sincerity, that gave them much effect. They were delivered, we have been informed, not at Mr. Parker's suggestion, but at the request of several persons in this city who wished to have from him an exposition of his views on the great subject of Religion. With many of these views our own would harmonize; from others we dissent under a strong conviction of their erroneous character; and as it seemed rather to be Mr. Parker's object to present his peculiar opinions, we heard much that was to us both unsound and painful. Religion, alike in its faith and its practice, he exhibited in connexion with the Transcendental philosophy; the religious sentiment he considered an indestructible part of human nature; inspiration, the Divine presence in the soul, of which every one is more or less the recipient; the Bible, with much that is true and valuable and beautiful, contains a large infusion of fable and error with some bad morality; Christianity is expressed in love to God and love to man, but has no authority except its truth attested by the sanction which it obtains from the soul; and the Church, whether Catholic or Protestant, Calvinist or Unitarian, although it is the exponent of some portion of truth, is yet essentially defective, false and unchristian, and therefore a new body of disciples is needed, who shall embrace a *spiritual* religion and offer it to the admiration and sympathy of men. Such is an outline, we believe, of the Course. Mr. Parker discovered a willingness, and we sometimes

thought, a disposition, to exaggerate points that would advance his argument, his remarks on the Bible betrayed more of the boldness than of the patience of criticism, his observations on Christ denied him the peculiar place to which we hold that the Saviour is entitled, and his manner of exhibiting the opinions which he rejected was not the most favourable to a fair appreciation of their character; but in the rebukes which he administered to the selfish and worldly temper of the times he spoke with power and truth. We understood him to express but partial sympathy with any denomination, and his remarks upon the Unitarians, if those of a friend, were not less harsh than if they had come from an enemy. Mr. Parker certainly is not the representative of Unitarian opinions, and should not be so considered,—he probably would say, in justice to himself,—we as decidedly say, in justice to them. We should be disposed to extend our remarks, if we did not fear that the impressions received by a listener may be inaccurate. We understand moreover that the Lectures will soon be published.

LECTURES IN BOSTON.—With the approach of winter the various Courses of Lectures which for several years have been attended by large audiences in this city have been resumed, and as far as the intellectual or social wants of the community can be satisfied in this way, there will be no lack of supply the present season. First in importance, as well as earliest in their commencement, are the *Lowell Lectures*, which seem to have passed through the difficulties incident to the organization of such an institution, and to be now on the high road of popularity. *Mr. Lyell*, the celebrated writer on Geology, has been induced to visit this country by the invitation of the Trustee of the Lowell Institute, and has just completed two parallel courses of lectures, which have been fully attended, one in the evening, and one in the afternoon. *Dr. Palfrey* has resumed his Course on the Evidences of Revealed Religion, of which we intended to speak when the former part of the Course was in delivery last spring. At that time *Dr. Palfrey* examined the objections that were brought against Christianity by Jews and by Pagan writers in its early days, noticed the principal works that were written against Christianity in subsequent ages, and had proceeded some way in his review of the writings of the English Deists when the Course was interrupted by the summer. His Lectures gave proofs in every sentence of thorough and careful scholarship, but from the nature of the subject and from the late period in the season at which they were given, they

attracted comparatively small audiences. This year, by a much better arrangement, Dr. Palfrey delivers his lectures on Sunday evening, and we learn that they are well attended. Professor Lovering of Harvard University will follow Mr. Lyell—"on the Mechanical Laws of Matter," and afterwards Dr. Silliman of New Haven and Dr. Walker of Cambridge will resume their unfinished Courses of last winter.

The *Massachusetts Historical Society* have made arrangements for a Course of Lectures, the first of which was delivered by President Adams on the 22d of November. Mr. Adams took for his subject the War between England and China, and, as we understand, threw the blame upon the Chinese, whose exclusive policy—a violation, as he considered it, of the rights of mankind,—with the long series of indignities to which they had subjected England in her attempts to negotiate with them, formed an occasion for war, to which the Opium question was merely incidental. A poor vindication of Great Britain, even if the ground taken against the Chinese be tenable.—The *Lyceum*, the *Society for the Promotion of Useful Knowledge*, the *Charitable Mechanic Association*, and the *Warren Street Chapel Association*, have also begun their Lectures. We are sorry to see no advertisement of the Franklin Lectures, which, designed for a class of persons who have few opportunities for mental culture, have probably been as useful as any that have been given in this city. The *Boston Young Men's Society for Diffusing Missionary Knowledge*, lately formed, has made provision for a weekly Course of Lectures, and announced the names of several distinguished men, mostly clergymen, by whom they will be delivered.

Societies however do not alone occupy the ground. Mr. Parker, as we have noticed in the preceding article, has given a Course of Lectures on Religion—on Wednesday evenings. Mr. Espy of Philadelphia collected a small, but attentive, audience to hear the exposition of his Theory of Storms. Mr. R. W. Emerson proposes to give eight Lectures "on the Times." Professor Bush of New York has commenced a Course "on the Prophetic Types and Symbols of the Sacred Scriptures," in which he intends to consider the "typical and symbolical character of the Levitical dispensation," the "Cherubim," the "Shekinah," the "Millennium," "Prophetic Chronology," the "Literal Restoration of the Jews to Palestine" which he maintains is a "fact," the "Time of the predicted Restoration of Israel," and the "End of the World, as that phrase is to be understood in the Scriptures."

The taste for Lectures seems to increase rather than diminish in other places, at a distance as well as in the neighbourhood of this city. Not only in our large towns, but in many villages Courses for the winter have been established. In Brooklyn near New York we observe that two Courses will be given before different Associations, one of which

will be delivered in one of the meeting-houses of the city. We hope people will not be content with the oral instruction they may get, but will read and think as well as hear.

LONDON ANNIVERSARIES.—In spite of all the selfishness and worldliness of the present age, it entitles itself in comparison with former times to be called the age of philanthropic action,—of *associated* action, especially, for philanthropic purposes. A number of the “Nonconformist,” published in London on the 5th of last May, after giving an account of the meetings of the Baptist Home Missionary Society, the Baptist Missionary Society, and the Wesleyan Missionary Society, announces the following meetings of Societies yet to be held during the month of May. The list may afford some idea of the religious philanthropic activity of which London is the centre. British Reformation, [for promoting the Religious Principles of the Reformation;] Prayer Book and Homily; Sunday School Union; London Society for Jews, [for promoting Christianity among the Jews;] Religious Tract; Lord’s Day; British and Foreign Schools; Church Pastoral Aid; Naval and Military Bible; Irish Evangelical; London Hibernian; Protestant Association; London Missionary; Irish Society of London; Colonial Missionary; Foreign Aid; District Visiting; London City Mission; Aborigines Protection; New British and Foreign Temperance; Home Missionary; Peace Society; British and Foreign Temperance; Sailor’s Home; Destitute Sailor’s Asylum, &c.; Suppression of Intemperance. In this list, however, one familiar with the benevolent operations of London will notice that many names are omitted; as the British and Foreign Bible Society; Church of England Missionary; Christian Instruction; Home and Colonial Infant’s School; British and Foreign Anti-Slavery Society; African Colonization; besides countless Societies for the relief of bodily want and distress. A brief notice of some of the annual meetings,—most of which were held at Exeter Hall,—may unfold to some extent the available resources of philanthropy in the metropolis of the Christian, as of the commercial world.

At the meeting of the *British and Foreign Bible Society*, on its 37th anniversary, Lord Bexley presided, and addresses were made by the Bishops of Winchester, and Litchfield and Coventry, Rev. T. Smith of Sheffield, Rev. Baptist Noel of London, Rev. J. Aldis, Rev. F. Monod from Paris, Rev. Robert Daly of Ireland, Dr. Parker from Canton, China, Rev. D. Cargill, missionary from the Feejee Islands, and the

Earl of Roden. The Report stated, that the receipts during the last year had been £101,322* (nearly half a million of dollars,) of which amount £57,585 had been received for sales. The total expenditure had amounted to £132,934, being larger by £10,000 than in any former year. There had been issued during the year 900,912 copies of the Scriptures, "making a total since the establishment of the Society of more than 13,000,000, which, added to the issues on the continent of Europe and in America, make a grand total of more than 22,000,000;" of which above 8,000,000 were circulated in Great Britain and Ireland, 11,000,000 in other parts of Europe, nearly 3,000,000 in America, and therefore not yet 1,000,000 among all the Heathens. The Report recommended that the Society should observe a strict neutrality upon the "monopoly question," or "the exclusive right of printing the Bible enjoyed by the two Universities and the Queen's printers;" a question on which much has of late been said in England.

The Report presented at the 42d anniversary of the *Religious Tract Society*, estimated the number of tracts and other publications issued from the depository during the past year at 17,799,562, making a total which the Society had been instrumental in circulating since its institution of 337,000,000—in 86 languages. "By a carefully arranged system," said the Chairman, J. Labouchere Esq. "the sale of the publications is made to cover all the expenses of producing them; thus the subscriptions and donations are wholly applied to the gratuitous circulation of those publications." The total receipts of the year had been almost £59,000; "the total benevolent income £5,662." Among the speakers was Rev. Dr. Bart, of Wurtemberg.

The *Wesleyan Missionary Society* occupy at present 280 central stations, and employ 380 missionaries, besides catechists, local assistants, school teachers and other agents; in all about 700; the communicants at the various stations exceed 80,000. The total receipts in 1840 were £90,182, while the expenditure had reached £109,226, and the whole debt of the Society is nearly £40,000.

The Report offered at the 49th anniversary of the *Baptist Missionary Society* reviewed the operations of the Society, through its missionaries in India, the West Indies and Africa, and exhibited the receipts of the past year as having been £26,656, or between £7,000 and £8,000 more than the previous year, and the expenditures as £28,616.

At the 41st annual meeting of the *Church of England Missionary Society*, it appeared that the receipts the last year had been £90,604, the disbursements £98,631.

* We omit in each case the shillings and pence. The value of a pound sterling is a little less than \$5.

The *London Missionary Society* had the last year sent out 36 missionaries—male and female; six to Polynesia, eight to Africa, eight to the East Indies, and fourteen to the West Indies. In 1837 the whole number of its agents was 357, but now it is 691. The receipts had been £80,100; the expenditure £92,734, of which sum £2,500 had been “specially contributed on behalf of the widow and family of the martyred Williams.”

The *Home Missionary Society* (of the Established Church) reported the number of their stations as being 143; number of agents, 136; number of students preparing for home missionary service, 13; number of towns, villages, and hamlets in which the agents preached, 550.

At the meeting of the *London City Mission*, the Secretary stated that “the present number of their missionaries was 50; the number of missionary visits for the year had been upwards of 325,000; number of meetings for prayer and reading of the Scriptures, 6,800; number of tracts given away publicly, 80,000, besides 3,800 *privately*.” The receipts of the year amounted to £4,822; the expenditure to £5,163. The population of London was said to be “so much on the increase, that in thirty years the metropolis would be double its present size, numbering upwards of four millions of souls.”

The *Christian Instruction Society*, whose sphere of operation, we infer, is London, in their 15th annual Report presented an outline of the instrumentality they employ; “a grand total of 103 associations, with 151 prayer meetings, 14 stipendiary agents, and 2,268 visitors, who called twice a month upon 59,549 families,” so that at least (if only 20 visits were made to each house in a year) 1,200,000 visits had been paid, “at each of which a tract-book, usually containing two tracts, had been lent. During the same period 1286 copies of the holy Scriptures had been issued. Since the last Report the visitors had succeeded in gathering 3,667 children into the Infant, Sunday, or Day Schools of their respective neighbourhoods. At each of the 151 stations for prayer meetings, there were held on an average more than two services a week; the attendance varied from 10 to 200 persons, giving the weekly average of 6,000 who united in these humble services.”

The *Peace Society* held this year its 25th annual meeting. The Report lamented a curtailment of the operations, in consequence of a want of funds. Notice was taken, at the meeting, of the death of William Ladd, late President of the American Peace Society; “a man to whose history ages to come will refer with wonder and admiration.”

At the 10th annual meeting of the *British and Foreign Temperance Society*, Lord Teignmouth, who presided, remarked that “the Committee had during the past year come to the resolution of rendering the pledge

an *optional* act on the part of persons enrolling themselves as members, making the pecuniary subscription the only test. Of the expediency and advantage of this alteration he was fully convinced." The Report presented evidence of the progress of temperance in Great Britain and Ireland. By far the greatest improvement had been in Ireland, where the number of gallons of distilled spirits on which duty was paid for consumption, was 3,420,605 less than in 1839, showing a decrease of one third.—The *New British and Foreign Temperance Society* is founded on the principle of total abstinence, and between the two Societies there is an unhappy collision.

The Report made to the *Society for Promoting Christianity among the Jews*, on their 33d anniversary, stated that "the operations of the Society had been carried on during the past year to a greater extent, and with more success both at home and abroad, than in any former similar period. The aggregate amount of receipts was £22,938." "The Hebrew boys and girls educated and maintained in the Society's School" sang several appropriate hymns.

The *Protestant Association* for "upholding the Protestant cause," had issued during the last year 269,000 copies of its publications, exclusively of the circulation of the "Protestant Magazine" and the penny "Protestant Operative." The income of the Association had amounted to £1,520. Rev. Dr. Cooke of Belfast, and Rev. Hugh M'Neile of Liverpool entertained the meeting by the most bitter declamation against the Church of Rome. This Association appears to be in the habit of presenting petitions to Parliament, by way of suggesting to the members their duty in regard to Popery. One was agreed upon at this anniversary, "against Popery in the Colonies," and in the course of the last year one was presented praying "for the restoration of the Protestant character of the British Constitution." Any one who remembers the passage of the Catholic Emancipation Bill may guess the meaning of these words.

The *Church Pastoral Aid Society* at present maintains 277 incumbents, "the average amount of whose incomes is £163." The expenditures had exceeded the receipts to the amount of £2,000. It will be observed that most of the English Societies do not hesitate to incur responsibilities beyond their immediate resources.

The *London Hibernian Society*, on their 35th anniversary, reported an income the last year, of £9,417, and an expenditure of £10,537. The number of Day Schools was given as 1,065, scholars 82,667, of whom 31,175 are Roman Catholics; Sunday Schools 605, scholars 17,855; Adult Schools 497, scholars 8,283; total—Schools 2,167, scholars 108,805. "Of the day schools 123 are open on Sunday, and 22,845 day scholars attend them." It is worthy of notice as an indication of the tendency

of religious sentiment in the Established Church at this time towards extreme exclusiveness, that although at a former period a majority of the Managing Committee have been Dissenters, a change has been recently made in the Constitution of this Society, by which none but members of the Church of England and Church of Scotland are eligible as members of the Committee.

—
If any of our readers should ask why we allot so much space to notices of Societies in which they may be expected to take little interest, our answer would be, that we hope to awaken an interest, by an exhibition of the good which is attempted and is done. As Christians, we ought not to be indifferent to the efforts that are made to enlighten and reform the world. Nor ought we to neglect to contribute our part to the exertion and the expense by which the world may be redeemed from sin. As a denomination we may not be able to do much, in comparison with others whose numbers and wealth exceed ours almost beyond calculation. Yet it is the spirit which gives the ability. Let any one who doubts whether a small denomination can produce a perceptible effect upon the ignorance and wickedness of the world, read the following account of the establishments supported by the *United Brethren*, one of the smallest and poorest of Christian sects; we take it from the Recorder.

“The July No. of the Moravian Missionary Intelligencer gives a summary of the Missionary stations and their occupants in the employ of that Church. The mission to Greenland, established in 1733, has 4 stations, 23 missionaries, and 1001 Greenland converts. That to Labrador, established in 1770, has 4 settlements, 26 missionaries, 1034 Esquimaux converts. The mission to the N. A. Indians, established in 1784, has 3 stations, 11 missionaries, and 176 Indian converts. In West Indies, the missions at the Danish Islands are 7, missionaries 40, and negro converts, 10,500; at Jamaica 11 stations, 27 missionaries, and 11,702 negro converts; at Antigua, 6 stations, 21 missionaries, 11,972 negroes; at St. Kitts, 3 stations, 11 missionaries, and 4,852 negroes; at Barbadoes, 31 stations, 10 missionaries, and 3,757 negroes; Surinam, 4 stations, 34 missionaries, 6,671 negroes; Tobago, 1 station, 5 missionaries, and 400 negroes. In South Africa there are 7 stations, 45 missionaries, 4,639 converts of the Hottentot, Caffree, Tambookie, and Fingoe tribes. Making the grand total of 52 stations, 243 missionaries, and 67,813 converts.”

—
ORDINATION SERVICES IN ENGLAND.—Our Unitarian brethren in England have not been accustomed to the celebration of ordination services at the entrance of a minister on the care of a particular society, but of

late they have manifested an inclination to adopt this, to us familiar, custom. In the last *Christian Reformer* we find notices of two such occasions, when the services resembled those common in this country. The sermon however appears to have been omitted, and in its place the invitation of the congregation and the reply of the young minister were given in public. We are disposed to regard with favour this deviation from the course pursued among us.—We copy from the *Reformer*.

West Riding (Yorkshire) Meeting of Ministers and Tract Society.—The annual meeting of ministers "usually denominated Presbyterian" was held at Bradford, on Wednesday, Sept. 22d. The congregation assembling for worship in Chapel Lane availed themselves of this opportunity to hold an induction or ordination service on occasion of the settlement of the Rev. George Vance Smith, B. A., as their minister. The following was the order of service, which commenced at 12 o'clock:—Introductory Prayer and Reading of the Scriptures, the Rev. F. Hornblower, of Lydiate; Ordination Prayer, the Rev. Charles Wicksteed, of Leeds; Invitation from the Congregation, Thomas Hollings, Esq., of Toller Lane House; Reply and Statement of Views in accepting the Pastoral Office, Rev. G. V. Smith; Charge to the Minister, Rev. Charles Wellbeloved, of York; Address to the Congregation, Rev. William Turner, of Halifax. At the close of this service, the twenty-sixth annual meeting of the West-Riding Unitarian Tract Society was held, the Rev. W. Turner, of Halifax, in the chair.

Stand Presbyterian Congregation.—The services to solemnize the ordination of the Rev. P. P. Carpenter* took place on Wednesday, Oct. 6th. The devotional service was conducted by the Rev. J. G. Robberds; after which, R. Philips, Esq., of the Park, announced the election of Mr. Carpenter to the pastoral office, and called upon him to state the motives which had induced him to engage in the Christian ministry. This was done in a short address; and Mr. Philips, after expressing himself satisfied with the statement he had heard, welcomed him, in the name of the congregation, as their minister. The Rev. C. Wellbeloved then delivered the Charge; after which, the Rev. J. J. Tayler, B. A., addressed the congregation. The Rev. J. G. Robberds offered a few words of sympathy to his new brother, and then gave him the "Right hand of Fellowship" in the name of the assembled ministers. The Rev. J. J. Tayler concluded the service with prayer.—The proceedings were listened to by a crowded congregation with deep interest and many were unable to repress their emotion, especially at the simple ceremony which followed the Address to the Congregation,—then first performed in England, but regularly practised among our American brethren. It was the remark of more than one of the ministers present, and it was the feeling, we doubt not, of many more, that they could never forget the lessons they had heard that day: many, who had come prejudiced against services of this nature, acknowledged their usefulness; and it seemed the general feeling of all present that it had been "good for them to be there."

* Mr. Carpenter is a son of the late Dr. Carpenter of Bristol. Stand is a small village near Manchester.

INDEX.

MISCELLANY.

- Address for the Lord's Supper, 210.
 Chartism, 129.
 Christ an Example, 37.
 Christian Duties, 143.
 Church, The,—Its Design and Duty, 181.
 Cuba, Sketches of, in 1838, 193.
 David Ellington, Another Chapter of, 155.
 Emerson's Essays, 90.
 Folly of War, 251.
 History of the Christian Church, 34.
 Incidents in the Life of Ambrose, 67.
 Jewish Sects, The, 61.
 Letters to and from Goethe, 85.
 Livermore's Commentary, 213.
 Manchester College Lectures, 24.
 Moral Discrimination, 309.
 New England Thanksgiving, The, 301.
 Orthodox Admissions, 98.
 Paternal Government of God, 316.
 Poetry and Painting, 128.
 Popular Fiction, 263.
 Pulpits, 153.
 Recent Deaths in England, 219.
 Religious Progress, 121.
 Ripley, Rev. Ezra, D. D., Notices of, 331.
 Sabbath, The, 1.
 Safety of Multiplying Articles of Religious Belief, 241.
 Scraps Translated from Jean Paul, 11.
 Silver Tankard, The, 255.
 Thoughts and Sketches of Country Life, 312.
 Thrush's "Last Thoughts" on War, 146.
 Translations from Jean Paul, 191.

SERMONS.

- The Present Darkness of God's Providence. By Rev. John Brazer, D. D., 14.
 Doing all to the Glory of God. By Rev. Jason Whitman, 75.
 Christians the Heirs of God. By Rev. Samuel Gilman, D. D., 138.
 Saul's Vision of Samuel. By Rev. William P. Lunt, 201.
 Death-bed Repentance. By Rev. George Whitney, 274.
 Heavenly-Mindedness. By Rev. Francis Parkman, D. D., 326.

POETRY.

- Death of a Young Mother, On the, 84.
 Extract, An, 22.
 Heaven, 200.
 "Lead us not into temptation," 142.
 Lines in memory of Joseph Blanco White, 261.
 Pilgrims, The, 324.
 Resignation, Christian, 74.
 "Thou shalt reap, if thou faint not," 137.

NOTICES OF RECENT PUBLICATIONS.

- Angier's Eulogy on President Harrison, 105.
 Bigelow's Discourse on the National Fast, 167.
 Bradford's Address at Bowdoin College, 345.
 Burnap's Lecture on Trade, 168.
 Burnap's Lectures on Woman, 43.
 Channing's Address at Philadelphia, 44.
 Channing's Discourse on the Church, 287.
 Coleman's Antiquities of the Christian Church, 285.
 Copley's Early Friendships, 169.
 Damon's, D., Discourse on Death of B. A. Whittemore, 347.
 Damon's, N., Discourse on the National Fast, 47.
 Davidson, Margaret M., Biography and Remains of, 101.
 De Wette's Theodore, 338.
 Dewey's Two Discourses on Religion, 341.
 Ellis's Family Secrets, 169.
 Ellis's Oration at Charlestown, 103.
 Emerson's Oration at Waterville College, 346.
 Eustis's Discourse on Christian Union, 348.
 Farley's Sermon on Christian Consolation, 234.
 Fenelon, Selections from, 48.
 Francis's Sermon on Death of Rev. Dr. Ripley, 342.
 Frost's Sermon on Death of Rev. Dr. Ripley, 342.
 Gallaudet's Scripture Biography, 106.
 Gilman's Discourse on the National Fast, 167.
 Judd's Sermon on the Beautiful Zion, 166.
 Layman's, A, Translation of the New Testament, 232.
 Martineau's Settlers at Home, 169.
 Miles's Sermon on Duties of Christian Denominations, 164.
 Parker's Discourse at Ordination at South Boston, 45.
 Peabody's Address at Springfield Cemetery, 289.
 Peabody's Sermon on the National Fast, 47.
 Polynesian, The, 107.
 Porter's Prayers, 343.
 Prayers, Short, Published by Christian Tract Society, 343.
 Ranke's History of the Popes, 229.
 Robinson's Biblical Researches in Palestine, 282.
 Sedgwick's Letters from Abroad, 162.
 Simmons's Sermon on the National Fast, 105.
 Spiritual Culture, 340.
 Stephens's Travels in Central America, 100.
 Tales for the People, 169.
 Trinitarian Tenet, The, 104.
 Upham's Discourse on the National Fast, 47.
 Young's Chronicles of the Pilgrims, 41.

INTELLIGENCE.

- Abolition Society, Massachusetts, 57.
 Africans of the Amistad, Liberated, 120.
 Anniversaries in Boston, 52.
 Anniversaries in New York, 58.
 Anniversary Meetings in New York, 120.
 Anti-Slavery Convention, New England, 57.
 Anti-Slavery Society, American, 60.
 Anti-Slavery Society, American and Foreign, 120.
 Author of the Living Temple, Case of the, 299.
 Baptist Anniversaries in Boston, 58.
 Baptist Missionary Society, London, 356.
 Baptist Triennial Convention, 294.
 Belfast Academical Institution, 295.
 Bible Society, American, 58.
 Bible Society, British and Foreign, 355.
 Board of Commissioners for Foreign Missions, American, 292.
 Christianity among the Jews, Society for Promoting, 358.
 Christian Instruction Society, 357.
 Church of England Missionary Society, 356.
 Church of Scotland, General Assembly of, 238.
 Church Pastoral Aid Society, 358.
 Colonization Society, Massachusetts, 58.
 Colonization Society, New York State, 120.
 Commencement at Cambridge, 172.
 Community at West Roxbury, The, 113.
 Congregational Charitable Society, 52.
 Congregational Church in Boston, New, 176.
 Divinity School at Cambridge, 110.
 Education Society, American, 53.
 Foreign Evangelical Society, 56, 60.
 Hibernian Society, London, 358.
 Hollis Street Society, 174.
 Home Missionary Society, American, 59.
 Home Missionary Society, in England, 357.
 Institute of Instruction, American, 235.
 Lectures in Boston, 353.
 Lectures on Religion, Parker's, 352.
 London Anniversaries, 355.
 London City Mission, 357.
 Manchester New College, 170.
 Missionary Society, London, 357.
 Missionary Society, Massachusetts, 54.
 Ordination Services in England, 359.
 Oxfordism, 179.
 Pastoral Association, 53.
 Peace Society, London, 357.
 Presbyterian Church, General Assembly of, 118.
 Prison Discipline Society, 52.
 Protestant Association, 358.
 Sabbath School Society, Massachusetts, 55.
 Scientific Meetings, 236.
 Seamen's Friend Society, American, 59.
 Seamen's Friend Society, Boston, 54.
 Sunday School Association, 300.
 Sunday School Union, New York, 120.
 Temperance Convention, National, 235.
 Temperance Society, British and Foreign, 357.
 Temperance Society, New British and Foreign, 358.
 Temperance Society, Massachusetts, 53.

- | | |
|-----------------------------------|-----------------------------------|
| Temperance Union, American, | Union Theological Seminary, |
| 59. | 176. |
| Temperance Union, Massachu- | Unitarian Association, British |
| setts, 53. | and Foreign, 177. |
| Tract Society, American at Bos- | Unitarians of Transylvania, 237. |
| ton, 55. | United Brethren, Missions of, 359 |
| Tract Society, American at New | Wesleyan Missionary Society, |
| York, 59. | 356. |
| Tract Society, Religious, in Lon- | |
| don, 356. | |

ORDINATIONS AND INSTALLATIONS.

- | | |
|-------------------------------|--------------------------------|
| Rev. Augustus H. Conant—as an | Rev. Henry Lambert—Cam- |
| Evangelist, 50. | bridge, Mass., 49. |
| Rev. Nathaniel Gage—Peter- | Rev. Daniel B. Parkhurst—Deer- |
| sham, Mass., 349. | field, Mass., 110. |
| Rev. John H. Heywood—as an | Rev. George F. Simmons—Wal- |
| Evangelist, 109. | tham, Mass., 350. |

DEDICATIONS.

- | | |
|---------------------|------------------------|
| Ashby, Mass., 171. | Littleton, Mass., 290. |
| Chicago, Ill., 170. | |

ERRATA.

- Page 33, line 23, insert the before "three."
 " 44, " 4, for "these" read—there.
 " 49, " 4 from bottom, for "deprecation," read—depreciation.
 " 219, " 2 from bottom, for "little later," read—rather more distant.
 " 237, " 16 from bottom, for "ask," read—asked.

